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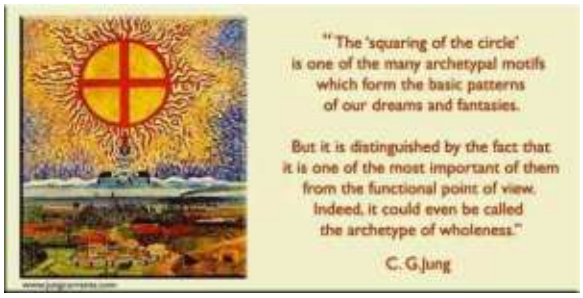
2022

1.1 May

1.1.1 Carl Jung: Indeed, it could even be called the archetype of wholeness. (2022-05-01 04:11)

Carl Jung: Indeed, it could even be called the archetype of wholeness.


"The 'squaring of the circle'
is one of the many archetypal motifs
which form the basic patterns
of our dreams and fantasies.
But it is distinguished by the fact that
it is one of the most important of them
from the functional point of view.
Indeed, it could even be called
the archetype of wholeness."
C. G. Jung

[1]Archetypes of the Collective Unconscious

The "squaring of the circle" is one of the many archetypal motifs which form the basic patterns of our dreams and fantasies.

But it is distinguished by the fact that it is one of the most important of them from the functional point of view.

Indeed, it could even be called the archetype of wholeness.

Because of this significance, the "quaternity of the One" is the schema for all images of God, as depicted in the visions of Ezekiel, Daniel, and Enoch, and as the representation of Horus with his four sons also shows.

The latter suggests an interesting differentiation, inasmuch as there are occasionally representations in which three of the sons have animals' heads and only one a human head,

in keeping with the Old Testament visions as well as with the emblems of the seraphim which were transferred to the evangelists, and-last but not least-with the nature of the Gospels themselves: three of which are synoptic and one "Gnostic,"

Here I must add that, ever since the opening of Plato's Timaeus ("One, two, three ... but where, my dear Socrates, is the fourth?") and right up to the Cabiri scene in Faust) the motif of four as three and one was the ever-recurring preoccupation of alchemy. Carl Jung, CW 9i, Para 715

1. https://www.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?dchild=1&keywords=jung+archetypes+and+the+collective+unconscio

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1.1.2 Carl Jung: But if you become a human being, then your soul comes to you. (2022-05-01 04:26)

Carl Jung: But if you become a human being, then your soul comes to you.

[1]Carl Jung Depth Psychology Group Facebook

[2]Red Book

The feminine in men is bound up with evil.

I find it on the way of desire.

The masculine in the woman is bound up with evil.

Therefore people hate to accept their own other.

But if you accept it, that which is connected with the perfection of men comes to pass:

namely; that when you become the one who is mocked, the white bird of the soul comes flying. It was far away; but your humiliation attracted it.

The mystery draws near to you, and things happen around you like miracles. A gold luster shines, since · the sun has risen from its grave.

As a man you have no soul, since it is in the woman; as a woman you have no soul, since it is in the man.

But if you become a human being, then your soul comes to you.

If you remain within arbitrary and artificially created boundaries, you will walk as between two high walls: you do not see the immensity of the world.

But if you break down the walls that confine your view, and if the immensity and its endless uncertainty inspire you with fear, then the ancient sleeper awakens in you, whose messenger is the white bird.

Then you need the message of the old tamer of chaos.

There in the whirl of chaos dwells eternal wonder.

Your world begins to become wonderful.

Man belongs not only to an ordered world, he also belongs in the wonder-world of his soul.

Consequently you must make your ordered world horrible, so that you are put off by being too much outside yourself. Carl Jung, The Red Book, Page 364

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=3VTDZZ3MKLMWL&dchild=1&keywords=jung+red+book+readers+edition&qid=1607851276&spre

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1.1.3 Carl Jung: What affects the body has its influence on the soul, and vice versa. (2022-05-02 04:20)

Carl Jung: What affects the body has its influence on the soul, and vice versa.

[1]Carl Jung Depth Psychology Facebook Group

[2]ETH Lectures

The sick were pulled through this hole and this i s still secretly done to sick children. I crept through it myself.

These things really do work just as well as our own chemist's shop .

What affects the body has its influence on the soul, and vice versa.

In a very difficult case of illness psycho-therapy is always called in.

There are many rebirth techniques. Initiates, for instance, were drowned in a vessel and, when brought out, swaddled like newborn babies and given new names or new garments to emphasise that they had b e come different people.

Sometimes an adoption ceremony was used to symbolise rebirth, the initiates were re-born as children of different parents .

And there is the ordeal of passing through the fire door ; rebirth can take place through fire or water, or through both.

Fire and water are inherent opposites and it is just this which causes rebirth.

When opposites come together new energy is born and this is the purpose of the whole procedure .

The s e things were originally just primitive manifestations, and in earlier times things were simply lived.

It is very remarkable how the human being acts without thinking; it thinks and we do.

The early form is simple experience, then man slowly b e gins to wonder why he does it; then thinking people rationalise and find that what they do has a philosophical meaning.

We have the same idea in the case we are studying.

Th ese things had as yet no meaning for this lady ; you have seen how little she was re ally in them.

It lakes a long and loving connection with such things to establish a relationship with them.

You have to know a great deal to see what these things contain .

If I had asked her what it was all about she would not have known in the least.

Had she known it was the piscina she would have reacted quite differently, with far more affect.

These facts always present themselves in a quite b anal way so that we do not guess what they mean or where they are rooted and what important symbols they are.

We think we are better than our forefathers but all these ancient things are not s o very dead.

I would not even like to say that the burning of heretics is over for ever.

I am too canny to speak of present day events, but I can give you an antique example of what I mean: in the y e ar 700 A. D . the burning of witches was forbidden, 700 y e ars later, in 1400, it was being done blithely, and in the year that my grandfather was born a witch was burnt in a Christian country by a people of Germanic origin.

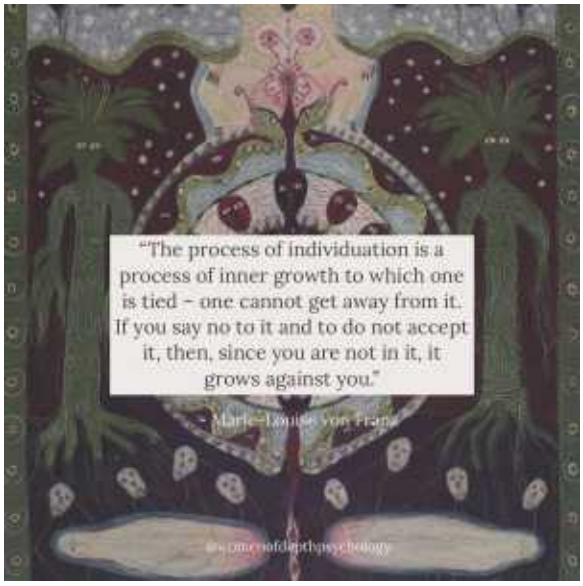
Our forefathers were just as nice as we are, as benevolent, and as well meaning, but directly under the surface, not far below our feet, is the volcano, and the whole of our culture and reason can quickly be destroyed if that volcano erupts.

We only need to think of the orgy of blood which ushered in the goddess of reason in Notre-Dame. Carl Jung, ETH Seminar, 5 July 1935, Page 236-237

1. https://www.facebook.com/groups/56536297291/
2. https://philemonfoundation.org/current-projects/eth-lectures/

1.1.4 There is no other choice. It is a destiny which has to be accepted. (2022-05-02 04:21)

There is no other choice. It is a destiny which has to be accepted.


"The process of individuation is a process of inner growth to which one is tied – one cannot get away from it. If you say no to it and to do not accept it, then, since you are not in it, it grows against you."
- Marie-Louise von Franz

[1]Puer Aeternus Problem by Marie-Louise Von Franz

The process of individuation is a process of inner growth to which one is tied – one cannot get away from it. If you say no to it and to do not accept it, then, since you are not in it, it grows against you, and then it is your own inner growth which kills you.

If you refuse the growth, then it kills you, which means that if a person is completely infantile and has not other possibility, then not much will happen.

But if the person has a greater personality within – that is a possibility of growth, then a psychological disturbance will come.

That is why we say that a neurosis is a positive symptom in a way.

It shows that something wants to grow, it shows that that person is not right in his or her present state.

If the growth is not accepted, then it grows against you, at your own expense, and then there is what might be called a negative individuation.

The process of individuation, of inner maturing and growth, goes on unconsciously and ruins the personality instead of healing it.

The inner possibility of growth in a person is a dangerous thing because either you say yes to it and go ahead, or you are killed by it.

There is no other choice. It is a destiny which has to be accepted. — Marie-Louise von Franz, Puer Aeternus, Page 59

1. https://smile.amazon.com/Problem-Puer-Aeternus-Marie-Louise-Franz/dp/0919123880/ref=sr_1_2?dchild=1&keywords=marie+louise+von+franz+puer&qid=1617279556&sr=8-2

1.1.5 Hedwig Sturzenegger Bendel was a first cousin of Emma Jung (2022-05-03 03:46)

Hedwig Sturzenegger Bendel was a first cousin of Emma Jung

Hedwig Sturzenegger, nee Bendel (1876- 1912), was a first cousin of Emma Jung’s.

She died of leukemia. In Memories, Jung wrote: "I dreamed that my wife’s bed was a deep pit with stone walls.

It was a grave, and somehow had a suggestion of antiquity about it.

Then I heard a deep sigh, as if someone were giving up the ghost.

A figure that resembled my wife sat up in the pit and floated upward.

She wore a white gown into which curious black symbols were woven.

I awoke, roused my wife, and checked the time.

It was three o’clock in the morning.

The dream was so curious that I thought at once that it might signify a death.

At seven o’clock came the news that a cousin of my wife had died at three o’clock in the morning!" Carl Jung, Black Books, Vol. 2, Page 161, fn 55

1.1.6 Carl Jung: To the Hindu the elephant functions as the symbol of the domesticated libido (2022-05-03 04:13)

Carl Jung: To the Hindu the elephant functions as the symbol of the domesticated libido

[1]Carl Jung Depth Psychology Facebook Group

[2]Kundalini Yoga

If you can see that, you are on your way to vissuddha, because in vissuddha the whole game of the world becomes your subjective experience.

The world itself becomes a reflection of the psyche. For instance, when I say that the world consists of psychical images only—that whatever you touch, whatever you experience, is imaged because you cannot perceive anything else; that if you touch this table, you might think it substantial, but what you really experience is a peculiar message from the tactile nerves to your brain; and even this you may not experience because I can cut off your fingers, you still experience your fingers only because the cut-off nerves cannot function in any other way; and your brain even is also only an image up here—when I say such a heretical thing I am on the way to vissuddha.

If I should succeed—and I hope I shall not—in taking all of you up to vissuddha, you would certainly complain; you would stifle, you would not be able to breathe any longer, because there is nothing you could possibly breathe.

It is ether. In reaching vissuddha, you reach the airless space, where there is no earthly chance for the ordinary individual to breathe.

So it seems to be a very critical kind of adventure.

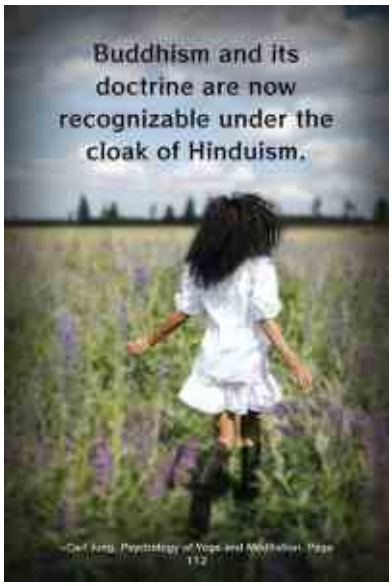
Now, in talking about these centers, we must never omit the actual symbols; they teach us a great deal.

I want to call your attention to the animal symbolism of which I have not yet spoken.

You know that the series of animals begins in muladhara with the elephant that supports the earth, meaning that tremendous urge which supports human consciousness, the power that forces us to build such a conscious world.

To the Hindu the elephant functions as the symbol of the domesticated libido, parallel to the image of the horse with us.

It means the force of consciousness, the power of will, the ability to do what one wants to do. Carl Jung, Kundalini Yoga, Pages. 50-51



1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Psychology-Kundalini-Yoga-C-Jung/dp/0691006768/ref=sr_1_1?crid=2ELISJLRCC8E4&dchild=1&keywords=jung+kundalini+yoga&qid=1607865283&spref

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1.1.7 Carl Jung: This explains the influence of the stars as asserted by astrologers. (2022-05-03 04:51)

Carl Jung: This explains the influence of the stars as asserted by astrologers.

[1]Carl Jung Depth Psychology Facebook Group

"Just as the constellations
were projected into the heavens,
similar figures were projected
into legends and fairy tales
or upon historical persons."
Carl Jung

[2]Structure and Dynamics of the Psyche

The collective unconscious—so far as we can say anything about it at all—appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents.

In fact, the whole of mythology could be taken as a sort of projection of the collective unconscious.

We can see this most clearly if we look at the heavenly constellations, whose originally

chaotic forms were organized through the projection of images.

This explains the influence of the stars as asserted by astrologers.

These influences are nothing but unconscious, introspective perceptions of the activity of the collective unconscious.

Just as the constellations were projected into the heavens, similar figures were projected into legends and fairy- tales or upon historical persons.

We can therefore study the collective unconscious in two ways, either in mythology or in the analysis of the individual.

As I cannot make the latter material available here, I must confine myself to mythology.

This is such a wide field that we can select from it only a few types.

Similarly, environmental conditions are endlessly varied, so here too only a few of the more typical can be discussed. Carl Jung, CW 8, Para 325

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=259TC4T98DJNV&dchild=1&keywords=jung+volume+8&qid=1607853169&spre

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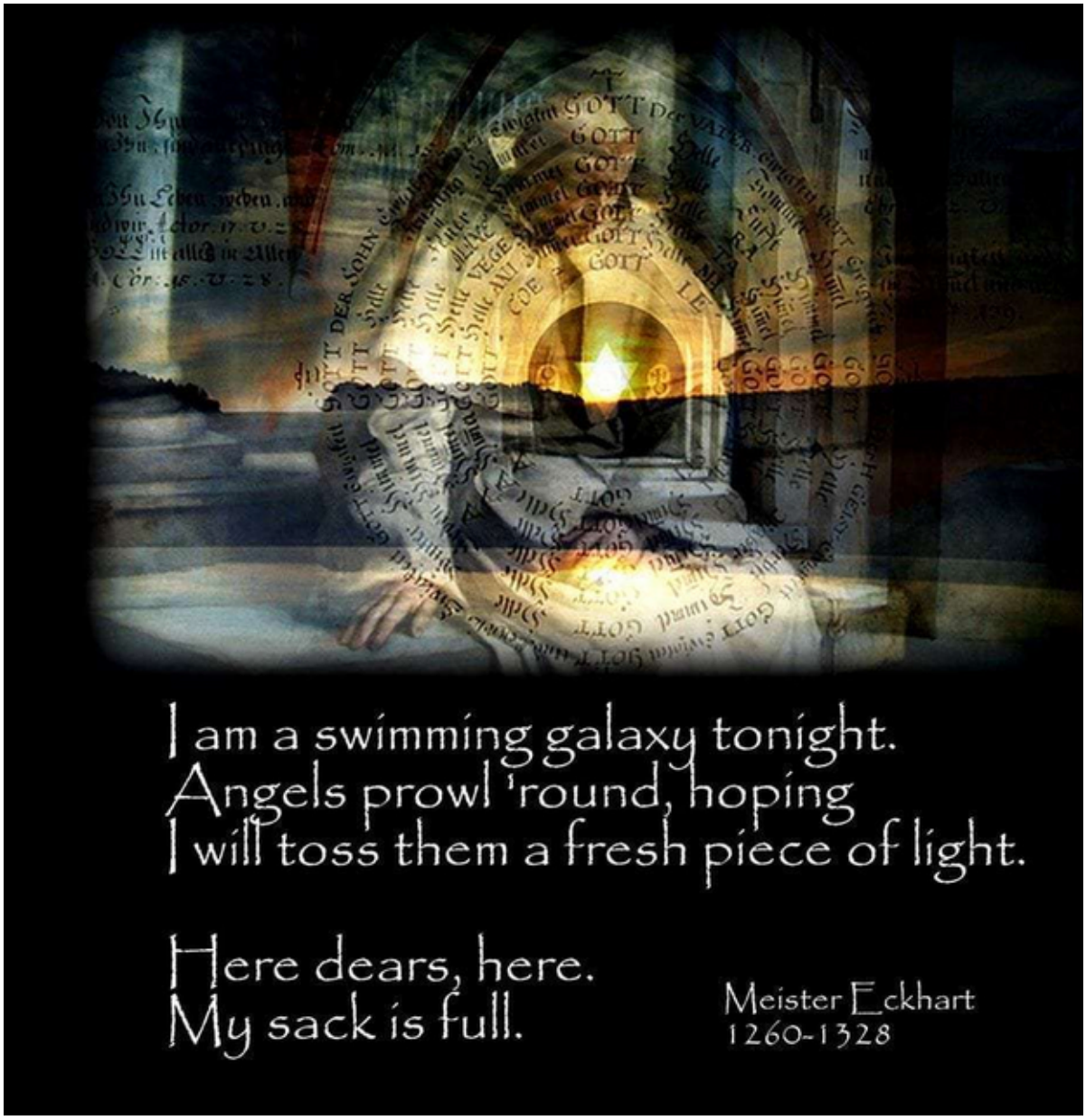
1.1.8 Meister Eckhart: God is in all things as being, as activity, as power. (2022-05-04 03:31)

Meister Eckhart: God is in all things as being, as activity, as power.

[1]Carl Jung Depth Psychology Facebook Group


I am a swimming galaxy tonight.
Angels prowl 'round, hoping
I will toss them a fresh piece of light.
Here dears, here.
My sack is full.
Meister Eckhart
1260-1328

[2]Meister Eckart - The Complete Mystical Works

SERMON TWO (Pf 2, Q 1 02, QT 58)

UBI EST QUI NATUS EST REX JUDAEORUM? (Matthew 2:2)

"Where .is he who is born king of the Jews ? " Now observe, as regards this birth, where it takes place: "

Where is he who is born ? "

Now I say as I have often said before, that this eternal birth occurs in the soul precisely as it does in eternity, no more and no less, for it is one birth, and this birth occurs in the essence and ground of the soul.

Now certain questions arise. First of all, since God is in all things

as intelligence, and is more truly in them than they are in themselves, and more naturally, and since wherever God is there He must work, knowing Himself and speaking His Word - in what special respects, then, is the soul better fitted for this divine operation than are other rational creatures in which God also is?

Pay attention to the explanation. God is in all things as being, as activity, as power.

But He is fecund in the soul alone, for though every creature is a vestige of God, the soul is the natural image of God.

This image must be adorned and perfected in this birth.

No creature but the soul alone is receptive to this act, this birth. Indeed, such perfection as enters the soul, whether it be divine undivided light, grace, or bliss, must enter the soul through this birth, and in no other way. Just await this birth within you, and you shall experience all good and all comfort, all

happiness, all being and all truth.

If you miss it, you will miss all good and blessedness.

Whatever comes to you in that will bring you pure being and stability; but whatever you seek or cleave to apart from this will perish take it how you will and where you will, all will perish. This alone gives being - all else perishes.

But in this birth you will share in the divine influx and all its gifts.

This cannot be received by creatures in which God's image is not found, for the soul's image appertains especially to this eternal birth, which happens truly and especially in the

soul, being begotten of the Father in the soul's ground and innermost recesses, into which no image ever shone or (soul-power)1 peeped.

The second question is, Since this work of birth occurs in the

essence and ground of the soul, then it happens just as much in a sinner as in a saint, so what grace or good is there in it for me?

For the ground of nature is the same in both -in fact even those in hell retain their nobility of nature eternally.

Now note the answer.

It is a property of this birth that it always comes with fresh light.

It always brings a great light to the soul, for

it is the nature of good to diffuse itself wherever it is.

In this birth God streams into the soul in such abundance of light, so flooding the essence and ground of the soul that it runs over and floods into the powers and into the outward man. Thus it befell Paul when on his journey God touched him with His light and spoke to him: a reflection of the light shone outwardly, so that his companions saw it surrounding Paul like the blessed (in heaven).

The superfluity of light in the ground of the soul wells over into the body which is filled with radiance.

No sinner can receive this light, nor is he worthy to, being

full of sin and wickedness, which is called ’darkness. ’

Therefore it says, "The darkness shall neither receive nor comprehend the light" (John 1:5) . That is because the paths by which the light would enter are choked and obstructed with guile and darkness: for light and darkness cannot co-exist, or God and creatures; if God shall enter, the creatures must simultaneously go out.

A man is fully aware of this light.

Directly he turns to God, a light begins to gleam and glow

within him,2 giving him to understand what to do and what to leave undone, with much true guidance in regard to things of which before he knew or understood nothing.

’Where do you know this from, and in what way? ’

Just pay attention. Your heart is often moved and turned away from the world.

How could that be but by this illumination?

It is so charming and delightful that you become weary of all things that are not God or God’s.

It draws you to God and you become aware of many a prompting to do good, though ignorant of whence it comes.

This inward inclination i s in no way due to creatures or their bidding, for what creatures direct or effect always comes from without.

But by this work it is only the ground (of the soul) that is stirred, and the freer you keep yourself the more light, truth, and discernment you will find.

Thus no man ever went astray for any other reason than

that he first departed from this, and then sought too much to cling to outward things.

St. Augustine says there are many who sought light and truth, but only outside where it was not to be found.

Finally they go out so far that they never get back home or find their way in again.

Thus they have not found the truth, for truth is within, in the ground, and not without.

So he who would see light to discern all truth, let him watch and become aware of this birth within, in the ground.

Then all his powers will be illuminated, and the outer man as well.

For as soon as God inwardly stirs the ground with truth, its light darts into his powers, and that man knows at times more than anyone could teach him.

As the prophet says, "I have gained greater understanding than all who ever taught me. "3

You see then, because this light cannot shine or lighten in sinners, that is why this birth cannot possibly occur in them. This birth cannot coexist with the darkness of sin, even though it takes place, not in the powers, but in the essence and ground of the soul.

The question arises, Since God the Father gives birth only in the

essence and ground of the soul and not in the powers, what concern is it of theirs ? How do they help just by being idle and taking a rest?

What is the use, since this birth does not take place in the powers?

A good question. Listen well to the explanation.

Every creature works toward some end.

The end is always the first in intention but the last in execution. Thus too, God in all His works has a most blessed end in view, namely, Himself: to bring the soul and all her powers into that end - Himself. For this, all God’s works are wrought, for this the Father bears His Son in the soul, so that all the powers of the soul shall come to this.

He lies in wait for all that the soul contains, bidding all to this feast at His court.

But the soul is scattered abroad among her powers and dissipated in the action of each: the power of sight in the eye, the power of hearing in the ear, the power of tasting in the tongue - thus her ability to work inwardly is enfeebled, for a scattered power is imperfect.

So, for her inward work to be effective, she must call in all her powers and gather them

together from the diversity of things to a single inward activity.

St. Augustine says the soul is rather where she loves than where she gives life to the body.

For example, there was once a pagan master4 who was devoted to an art, that of mathematics, to which he had devoted all his powers.

He was sitting by the embers, making calculations and practicing this art, when a man came along who drew a sword and, not knowing that it was the master, said, 'Quick, tell me your name or I'll kill you! '

The master was too absorbed to see or hear the foe or to catch what he said: he was unable to utter a word, even to say, 'My name is so-and-so.'

And so, the enemy, having cried out several times and got no answer, cut off his head.

And this was to acquire a mere natural science.

How much more then should we withdraw from all things in order to concentrate all our powers on perceiving and knowing the one infinite, uncreated, eternal truth!

To this end, then, assemble all your powers, all your senses, your entire mind and memory; direct them into the ground where your treasure lies buried.

But if this is to happen, realize that you must drop all other works - you must come to an unknowing, if you would find it.

The question arises, Would it not be more valuable for each power to keep to its own task, none hindering the others in their work, nor God in His?

Might there not be in me a manner of creaturely

knowing that is not a hindrance, just as God knows all things without hindrance, and so too the blessed in heaven?5

That is a good question. Note the explanation.

The blessed see God in a single image, and in that image, they discern all things.

God too sees Himself thus, perceiving all things in Himself.

He need not turn from one thing to another, as we do.

Suppose in this life we always had a mirror before us, in which we saw all things at a glance and recognized them in a single image, then neither action nor knowledge would be any hindrance to us.

But we have to turn from one thing to another, and so we can only attend to one thing

at the expense of another.

For the soul is so firmly attached to the powers that she has to flow with them wherever they flow, because in every task they perform the soul must be present and attentive, or they could not work at all.

If she is dissipated by attending to outward acts, this is bound to weaken her inward work.

For at this birth God needs and must have a vacant free and unencumbered soul, containing nothing but Himself alone, and which looks to nothing and nobody but Him.

As to this, Christ says, "Whoever loves anything but me, whoever loves father and mother or many other things is not worthy of me.

I did not come upon earth to bring peace but a sword, to cut away all things, to part you from sister, brother, mother, child, and friend that in truth are your foes" (Matt.

10:34-36; d.19:28) . For whatever is familiar to you is your foe. If your eye wanted to see all things, and your ear to hear all things and your heart to remember all things, then indeed your soul would be dissipated in all these things.

Accordingly a master says, ’To achieve an interior act, a man must collect all his powers as if into a corner of his soul where, hiding away from all images and forms, he can get to work. ’ Here, he must come to a forgetting and an unknowing.

There must be a stillness and a silence for this Word to make itself heard.

We cannot serve this Word better than in stillness and in silence: there we can hear it, and there too we will understand it aright - in the unknowing.

To him who knows nothing it appears and reveals itself.

Another question arises.

You might say, ’Sir, you place all our salvation in ignorance.

That sounds like a lack. God made man to know, as the prophet says, " Lord, make them know! " (Tob. 13 :4).

Where there is ignorance there is a lack, something is missing, a man is brutish, an ape, a fool, and remains so long as he is ignorant.’

Ah, but here we must come to a transformed knowledge, and this unknowing must not come from ignorance, but rather from knowing we must get to this unknowing.6

Then we shall become knowing with divine knowing, and our unknowing will be ennobled and adorned with supernatural knowing.

And through holding ourselves passive in this, we are more perfect than if we were ac-

tive.

That is why one master declares that the sense of hearing is nobler than that of sight, for we learn more wisdom by hearing than by seeing, and in it live the more wisely.

We hear of a pagan master who lay dying.

His disciples discussed in his presence some noble art, and, dying though he was, he lifted up his head to listen, saying, 'Oh let me learn this art now, that I may rejoice in it forever!' Hearing draws in more, but seeing rather leads outward - the very act of seeing does this.

Therefore in eternal life we shall rejoice far more in our power of hearing than in that of sight.

For the act of hearing the eternal Word is within me, but the act of seeing goes forth from me: in hearing, I am passive, but in seeing I am active.

But our bliss lies not in our activity, but in being passive to God. For just as God is more excellent than creatures, by so much is God's work more excellent than mine.

It was from His immeasurable love that God set our happiness in suffering/ for we undergo more than we act, and receive incomparably more than we give; and each gift that we

receive prepares us to receive yet another gift, indeed a greater one, and every divine gift further increases our receptivity and the desire to receive something yet higher and greater. Therefore some teachers say that it is in this respect the soul is commensurate with God.

For just as God is boundless in giving, so too the soul is boundless in receiving or conceiving.

And just as God is omnipotent to act, so too the soul is no less profound to suffer; and thus she is transformed with God and in God. 8

God must act and the soul must suffer, He must know and love Himself in her; she must know with His knowledge and love with His love, and thus she is far more with what is His than with her own, and so too her bliss is more dependent on His

action than on her own.

The pupils of St. Dionysius asked him why Timothy surpassed them all in perfection.

Dionysius replied, 'Timothy is a God-suffering man. Whoever is expert at this could outstrip all men.'

In this way your unknowing is not a lack but your chief perfection, and your suffering your highest activity.

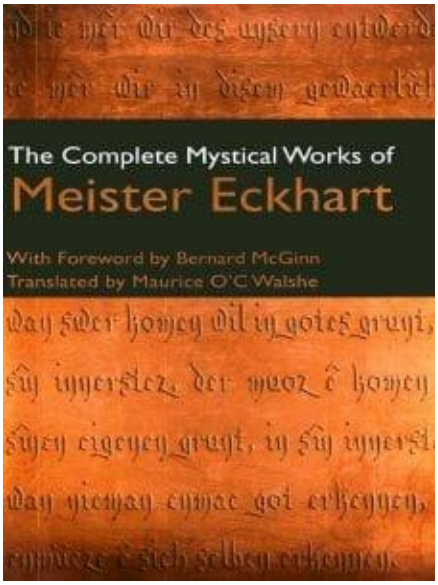
And so in this way you must cast aside all your deeds and silence your faculties, if you really wish to experience this birth in you.

If you would find the newborn king, you must outstrip and abandon all else that you might find.

That we may outstrip and cast behind us all things unpleasing to the newborn king, may He help us who became a human child in order that we might become the children of God. Amen.

Notes

1. Cf. Sermon 1, note 9.
2. Cf. Sermon 1, notes 1 4 and 1 5.
3. Cf. Eccles. 1:16 (Q).
4. Archimedes, who is said to have been killed by a Roman soldier while making geometrical drawings in the dust in his own garden at Syracuse (212 B.C.E.).
5. i.e., those in heaven, not the 'saints,' as Miss Evans translates.
6. This is, as Quint points out, the same as the Docta ignoration of Nicholas Cusanus (1401-64).
7. MHG liden means both 'suffering' and 'passivity.'
8. In gate (dative), not, as Miss Evans translates, 'into God.' Meister Eckhart, Complete Works of Meister Eckhart, Page 39-45



1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_1?crid=DVHKSYVCOYC1&keywords=meister+eckhart+complete+works&qid=16517592

1.1.9 Marion Woodman Images - Slideshow (2022-05-04 04:48)

Marion Woodman Images - Slideshow

Marion Woodman Images:

1.1.10 Carl Jung: Not the subjective ego-consciousness of the psyche is meant (2022-05-04 05:02)

Carl Jung: Not the subjective ego-consciousness of the psyche is meant

The objective knowledge of the self is what the author Dorn means when he says: 'No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is or: to whom or what he belongs and for what end he was made...

Carl Jung CW 9

[1]Aion

This objective knowledge of the self is what the author means when he says:

"No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is [or: to whom or what he belongs] and for what end he was made."

The distinction between "quis" and "quid" is crucial: whereas "quis" has an unmistakably personal aspect and refers to the ego, "quid" is neuter, predicating nothing except an object which is not endowed even with personality.

Not the subjective ego-consciousness of the psyche is meant, but the psyche itself as the unknown, unprejudiced object that still has to be investigated.

The difference between knowledge of the ego and knowledge of the self could hardly be formulated more trenchantly than in this distinction between "quis" and "quid."

An alchemist of the sixteenth century has here put his finger on something that certain psychologists (or those of them who allow themselves an opinion in psychological matters) still stumble over today.

"What" refers to the neutral self, the objective fact of totality, since the ego is on the one hand causally "dependent on" or "belongs to" it, and on the other hand is directed towards it as to a goal.

This recalls the impressive opening sentence of Ignatius Loyola's "Foundation": "Man was created to praise, do reverence to, and serve God our Lord, and thereby to save his soul." Carl Jung, CW 9ii, Para 252

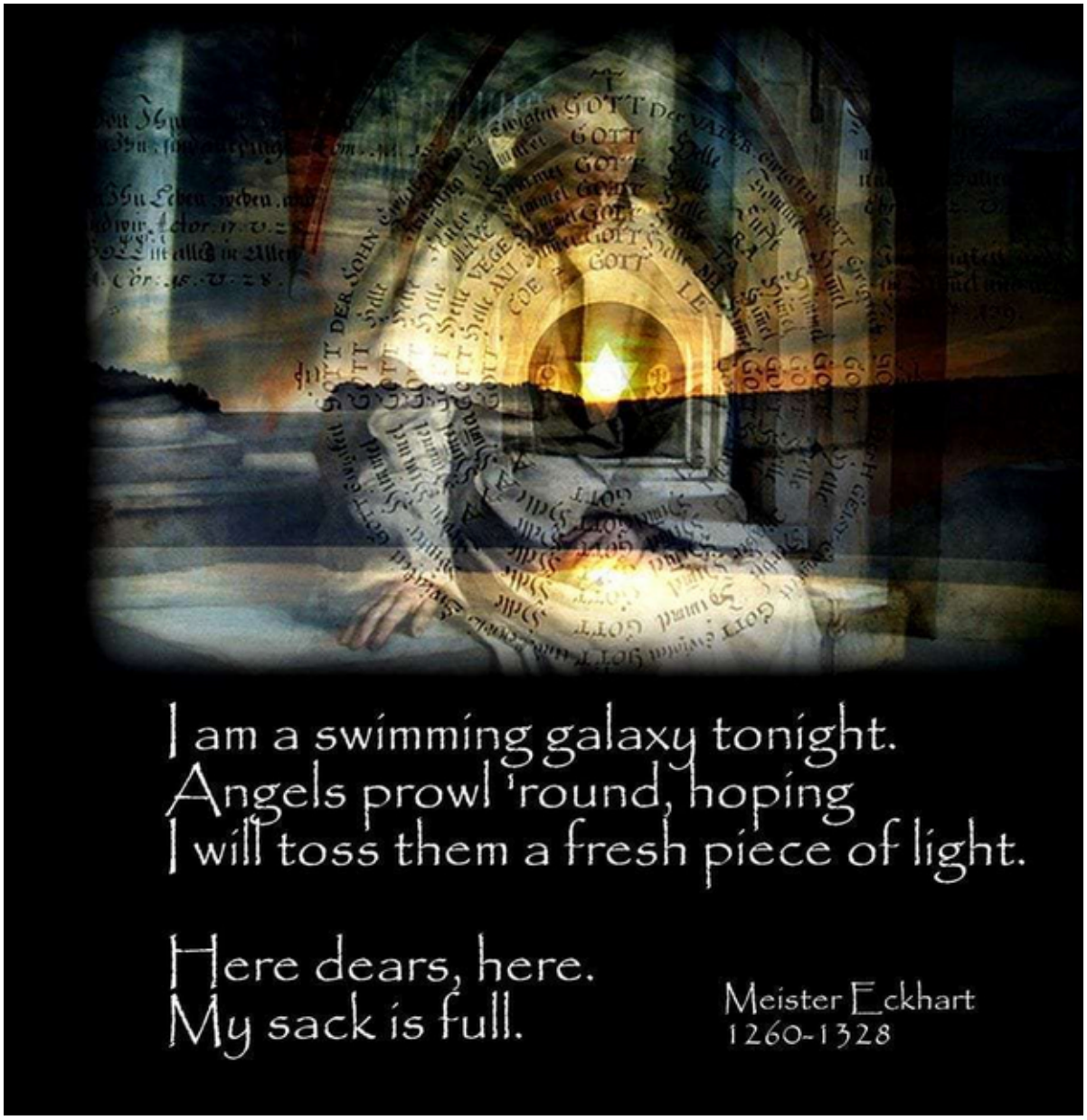
1. https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?crid=1ISLLZC

UMUG52&dchild=1&keywords=jung+aion&qid=1607853829&spre

1.1.11 Meister Eckhart: No need to tell God what you need or desire: He already knows. (2022-05-05 03:20)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group


I am a swimming galaxy tonight.
Angels prowl 'round, hoping
I will toss them a fresh piece of light.
Here dears, here.
My sack is full.
Meister Eckhart
1260-1328

[2]Meister Eckart - The Complete Mystical Works

SERMON THREE l (Pf 3, Q 1 04) IN HIS QUAE PATRIS MEl SUNT, OPORTET ME ESSE (Luke 2 : 49)

" I must be about my Father’s business."

This text is most appropriate to what we have to say concerning the eternal birth which took place in time2 and still happens daily in the innermost part of the soul, in her ground, remote from all adventitious events.3

In order to become aware of this interior birth it is above all necessary for a man to be

concerned with his Father’s business.

What are the Father’s attributes?

Power is ascribed to Him more than to the other two Persons.

And so, none assuredly can experience or approach this birth without a mighty effort.

A man cannot attain to this birth except by withdrawing his senses from all things.

And that requires a mighty effort to drive back the powers of the soul and inhibit their functioning.

This must be done with force; without force it cannot be done.4

As Christ said, "The kingdom of heaven suffers violence, and the violent take it by force" (Matt. 11:12) .

A question arises about this birth of which we have spoken: Does it happen continuously, or at intervals, when a man applies himself to it and exerts himself with all his might to forget all things and be conscious in this alone?

Now note the explanation.

Man has an active

intellect, a passive intellect, and a potential intellect.5

The active intellect is ever ready to act, whether it be in God or in creatures, for it exerts itself rationally in creatures in the way of ordering the creatures, and bringing them back to their source, or in raising itself, to the honor and glory of God.

All that is in its power and its domain, and hence its name active.

But when God undertakes the work, the mind must remain passive.

But potential intellect pays regard to both, to the activity of God and the passivity of the soul, so that this may be achieved as far as possible.

In the one case there is activity, where the mind does the work itself; in the other case there is passivity, when God undertakes the work, and then the mind should, nay, must, remain still and let God act.

Now before this is begun by the mind and completed by God, the mind has a prevision of it, a potential knowledge that it can come to be thus.

This is the meaning of ’potential intellect, though often it is neglected and never comes to fruition.

But when the mind strives with all its might and with real sincerity, then God takes charge of the mind and its work, and then the mind sees and experiences6 God.

But since this enduring and vision of God places an intolerable strain on the mind while in this body, God accordingly withdraws at times from the mind, and that is why he said, "A little while you shall see me, and again a little while you shall not see me" (cf. John 16:16).

When our Lord took his three disciples with him up the mountain and had shown them privately the illumination of his body which he had through union with the Godhead, and which we too shall have at the resurrection of the body, St. Peter at once, on seeing it, wished to remain there always.

Indeed, when a man finds the good he cannot easily part from it insofar as it is good.

this is recognized by knowledge, love must follow, and memory, and all the (powers of) the soul.

And our Lord, well knowing this, is constrained to hide at times, for the soul is a simple form of the body, and wherever she turns, she turns as a whole.

Where she always conscious of the good which is God, immediately and without interruption, she would never be able to leave it to influence the body.

Thus it befell Paul: if he had remained for a hundred years at the spot where he came to know the Good? he would never have returned to the body; he would have forgotten it completely.

And so, because that is not conducive to this life and alien to it, God in His mercy veils it when He will and reveals it when He will and when

He knows, like a trustworthy physician, that it is most useful and helpful for you.

This withdrawal is not yours, but His who does the work: He can do it or not as He will, well knowing when it avails you best.

It is in His hands to reveal or conceal, according as He knows you can endure it.

For God is not a destroyer of nature: rather He perfects it, and God does this ever more and more, the more you are fitted for it.

But you might say, ’Oh sir, if this requires a mind free of all images and all works (which lie in the powers by their very nature 8), then how about those outward works we must do sometimes, works of charity which all take place without, such as teaching or comforting the needy? Should people be deprived of this?

As our Lord’s disciples were so much occupied with such things, as (according to St. Augustine) St. Paul was so burdened and preoccupied with people’s cares as if he were their father - shall we then be deprived of this great good because we are engaged in works of charity?’

Now note the answer to such questions.

The one thing is noblest, the other very profitable.

Mary was praised for choosing the best; but Martha's life was of very great profit, for she served Christ and his disciples.9

Master Thomas says the active life is better than the contemplative, insofar as in action one pours out for love that which one has gained in contemplation.

It is actually the same thing, for we take only from the same ground of contemplation and make it fruitful in works, and thus the object of contemplation is achieved.

there is motion, yet it is all one; it comes from one end, which is God, and returns to the same, as if I were to go from one end of this house to the other; that would indeed be motion, but only

of one in the same.

Thus too, in this activity, we remain in a state of contemplation in God.

The one rests in the other, and perfects the other.

For God's purpose in the union of contemplation is fruitfulness in works: for in contemplation you serve yourself alone, but in works of charity you serve the many.

To this Christ admonishes us by his whole life and those of all his saints, every one of whom he drove forth into the world to teach the multitude.

St. Paul said to Timothy, "Beloved, preach the Word" (2 Tim. 4:2).

Did he mean the outward word that beats the air? Surely not.

He meant the inwardly born and yet hidden Word that lies secreted in the soul.

That was what he bade him preach aloud, that it might be made known to and might nourish the (soul's) powers, so that a man might give himself out in all those aspects of external

life in which his fellow men had need of it - and that all this may

be found in you to accomplish to the best of your ability.

It must be within you in thought, in intellect, and in will, and it must shine forth, too, in your deeds.

As Christ said, " Let your light shine forth before men" (Matt. 5:16).

He had in mind those who care only for the contemplative life and neglect the practice of charity, which, they say, they have no further need for, having passed that stage.

It was not these that Christ meant when he said, "The seed fell on good soil and yielded fruit a hundredfold" (Matt. 13:8).

He meant them when he said, "The tree that bears no fruit shall be cut down" (Matt. 3:10, 7:19) .

Now you might say, ’But sir, what of the silence you told us so much about?

For this implies images galore.

Every act must accord with its appropriate image, whether the act is internal or external, whether I am teaching one or comforting another, or arranging this or that, so what quiet can I get? 1

For if the mind sees and formulates, and the will wills, and memory holds it fast, are not all these images?’

Then observe.

We spoke just now of an active intellect and a passive intellect. The active intellect abstracts images from outward things, stripping them of matter and of accidents, and introduces them to the passive intellect, begetting their mental image therein.

And the passive intellect, made pregnant by the active in this way, cherishes and knows these things with the aid of the active intellect.

Even then, the passive intellect cannot keep on knowing these things unless the active intellect illumines them afresh.

Now observe: what the active intellect does for the natural man, that and far more God does for one with detachment: He takes away the active intellect from him and, installing Himself in its stead, He Himself undertakes all that the active intellect ought to be doing.

Indeed, when a man is quite unpreoccupied, and the active intellect within him is silent, then God must take up the work and must be the master workman who begets Himself in the passive intellect.

See if it is not so.

The active intellect cannot give what it has not got: and it cannot entertain two images together; it has first one and then

the other.

Though the air and light show many forms and color all at once, you can only observe them one after the other.

So too does the active intellect, which is similar.

But when God acts in place of the active intellect, He engenders many images together in one point.

For if God prompts you to a good deed, at once all your powers proffer themselves for all good things: your whole mind at once tends to good in general.

Whatever good you can do takes shape and presents itself to you together in a flash, concentrated in a single point.

Surely, this demonstrates and proves that it is not the intellect's work, for it has not the perfection or the resources for this: rather it is the work and the offspring of Him who has all images at once in Himself.

As Paul says, "I can do all things in Him who strengthens me" (Phil. 4:13); in Him I can do not merely this or that but all things in undivided unity.

You must know, then, that the images of these acts are not yours.

Neither are they from nature: they belong to the author of nature, in which He has implanted act and image.

So do not lay claim to it, for it is His, not yours.

Though conceived by you in time, it is begotten and given by God beyond time, in eternity beyond all images.

You might ask, 'Since my intellect is divested of its natural activity and no longer has any image or action of its own, where is its support?

For it must always find lodgment somewhere: the powers always seek to fasten on something and act on it, whether it be memory, intellect or will.'

Now note the explanation of this. Intellect's object and lodgment is essence, not accident11 but pure unmixed being in itself.

When the intellect discerns true being it descends on it, comes to rest on it, pronouncing its intellectual word about the object it has seized on.

But, so long as the intellect does not find true being and does not penetrate to the ground, so as to be able to say, 'this is this; it is such and not otherwise,' so long does it remain in a condition of questing and expectation; it does not settle down or rest, but labors on, seeking, expecting, and rejecting.

And though it may perhaps spend a year or more investigating a natural truth, to see what it is, it still has to work long again to strip off what it is not.

All this time it has nothing to go by and makes no pronouncement at all, as long as it has not penetrated to the ground of truth with full realization.

Therefore, the intellect never rests in this life.

However much God may reveal Himself in this life, yet it is still as nothing to what He really is.

Though truth is there, in the ground, it is yet veiled and concealed from the intellect.

All this while, the intellect has no support to rest on in the way of a changeless object.

It still does not rest, but goes on expecting and preparing for something yet to become known, but so far hidden.

Thus there is no way man can know what God is.

But one thing he does know: what God is not.

And this a man of intellect will reject.

Meantime the intellect, finding no real object to support it, waits as matter awaits form.

Just as matter will never rest until it is filled with all forms, so the intellect cannot rest except in the essential truth that embraces all things.

Only the essence will satisfy it, and this God withdraws from it step by step, in order to arouse its zeal and lure it on to seek and grasp the true, groundless good, so that it may be content with nothing but ever clamor for the highest good of all.

Now you might say, ’Oh sir, you said so much about how all our faculties should be quiet, and now you go setting up a great clamor of yearning in this quietness.

That would be a great moaning and outcry for something we haven’t got, and that would be the end of this peace and quiet. Whether it were desire or purpose or praise or thanksgiving, or whatever else the mind might beget or imagine – it would not be perfect peace or absolute stillness.’

Let me explain.

When you have completely stripped yourself of your own self, and all things and every kind of attachment, and have transferred, made over, and abandoned yourself to God in utter faith and perfect love, then whatever is born in you or touches you, within or without, joyful or sorrowful, sour or sweet, that is no longer yours, it is altogether your God’s to whom you have abandoned yourself.

Tell me, whom does the spoken word belong to?

To the speaker or the hearer?

Though it falls to the hearer, it really belongs to the speaker who gave it birth.

Here is an example.

The sun casts its light into the air; the air receives the light and gives it to the earth, thus enabling us to distinguish different colors.

Now, though the light is formally in the air, essentially it is in the sun: the light actually comes from the sun, where it originates, and not in the air.

It is received by the air which passes it on to anything that is receptive to light.

It is just the same with the soul.

God bears the Word in the soul, and the soul conceives it and passes it on to her powers in varied guise: now as desire, now as good intent, now as charity, now as gratitude, or however it may affect you.

It is all His, and not yours at all.

What God thus does, you must accept all that as His and not as your own, just as it is written, ’The Holy Ghost makes intercession with countless mighty sighs’ (Rom. 8:26).

He prays within us, not we ourselves. St. Paul says, "No man can say ’Lord Jesus Christ’ but in the Holy Ghost" (1 Cor. 12:3)

This above all else is needful: you must lay claim to nothing!

Let go of yourself and let God act with you and in you as He will.

This work is His, this Word is His, this birth is His, in fact every single thing that you are.

For you have abandoned self and have gone out of your (soul’s) powers and their activities, and your personal nature.

Therefore God must enter into your being and powers, because you have bereft yourself of all possessions, and become as a desert, as it is written, "The voice of one crying in the wilderness" (Matt. 3:3).

Let this eternal voice cry out in you a s it listeth, and be as a desert in respect of yourself and all things.

Now you might say, ’But sir, what must a man do to be void as a desert in respect of himself and all things?

Should a man wait all the time for God to work and do nothing himself, or should he do something in the meantime, like praying or reading or some other good occupation such as listening to sermons or studying scripture?

Since such a man is not supposed to take anything in from without, but only from within, from

his God, does he not miss something by not doing these things?

Now listen.

All outward works were established and ordained to direct the outer man to God and to train him to spiritual living and good deeds, that he might not stray into ineptitudes: to act as a curb

on his inclination to escape from self to things outside; so that when God would work in him He might find him ready and not have to draw him back from things alien and gross.

For the greater the delight in outward things the harder it is to leave them; the stronger the love the sharper the pain when it comes to parting.

See then: All works and pious practices - praying, reading, singing, vigils, fasting, penance, or whatever discipline it may be -these were invented to catch a man and restrain him from things alien and ungodly.

Thus, when a man realizes that God's spirit is not working in him and that the inner man is forsaken by God, it is very important for the outer man to practice these virtues, and especially such as are most feasible, useful, and necessary for him; not however from selfish attachment, but so that, respect for truth preserving him from being attracted and led astray by what is gross, he may stay close to God, so that God may find him near at hand when He chooses to return and act in his soul, without having to seek far afield.

But if a man knows himself to be well trained in true inwardness, then let him boldly drop all outward disciplines, even those he is bound to and from which neither pope nor bishop can release him.

From the vows a man has made to God none can release him, but they can be turned into something else: for every vow is a contract with God.

But if a man has taken solemn vows of such things as prayer, fasting, or pilgrimage, if he then enters some order, he is released from them, for in the order he is vowed to goodness as a whole, and to God Himself.

And so I say the same here: Whatever a man's vows to manifold things, by entering into true inwardness he is released from them.

As long as this inwardness lasts, be it a week, a month, or a year, none of this time is lost by the monk or nun, for God, who has captured and imprisoned them, must answer for it.

On returning to himself, a man should perform his vows for the time present; but as for what you may think you have neglected in the preceding time, you need not bother to make it up, for God Himself will make it up for the period during which He caused you to be idle.

You should not wish to make it up by any act of creatures, for the least act of God out-weighs all the works of creatures.

This is said to learned and illumined people, who have been taught and illumined by

God and scripture.

But how is it with a simple layman who knows and understands nothing but corporal discipline, and who has taken on some vow, whether of prayer or the like?

To him I say this: If he finds it hampering and that he draws nearer to God without it, let him boldly give it up.

For any work that brings you nearer to God and God's embrace is the best.

That is what Paul meant when he said, "When wholeness comes, the partial vanishes" (1 Cor.13:10).

There is a big difference between a vow taken before a priest and vows taken in simplicity to God Himself.

If a man vows anything to God it is with the laudable intention of binding himself thus to God, which at the time a man thinks to be for the best.

But if he learns of a better way, then, knowing by experience that it is better, let him be quite free of the first, and content.

This is easy to prove, for one should consider the fruits and the

inward truth rather than the outward act.

As Paul says, "The letter [that is, all outward practices] kills, but the spirit gives life " (2 Cor. 3:6), that is, an inward realization of truth.

You should take good note of this and follow above all whatever befits you best for this.

Your spirit should be elevated, not downcast, but rather ardent, and yet in a detached, quiet stillness.

No need to tell God what you need or desire: He already knows.

Christ said to his disciples, "When you pray, do not use many words in your prayers like the Pharisees, for they think to be heard with much speaking" (Matt. 6:7).

That we may here so seek this peace and inward silence, that the eternal Word may be spoken within us and understood, and that we may become one therewith, may the Father help us, and that Word, and the Spirit of both. Amen. Meister Eckhart, Complete Works of Meister Eckhart, Page 46-54

Notes

1. In the critical edition (DW 4) this sermon is Q 104 and thus the last of the treatise on the

Birth of the Word.

2. The historical birth of Jesus as distinct from the ’eternal birth.’
3. zuoval, i.e., ’accidentals’ in the scholastic sense.
4. This stress on force (gewalt) seems rather un-Eckhartian.
5. Eckhart as a Dominican places the intellect above the will, as opposed to the Franciscans. He had debated this question in Paris with the Franciscan General Gonsalvus.
6. lfdet, lit. ’suffers’: cf. Sermon 2, note 7.
7. On the road to Damascus.
8. I.e., the eye cannot help seeing, and so on. The word Walshe translates as ’mind’ is MHG gemiiete, which can also mean ’heart’ and ’essential inclination.’
9. In the commentary to St. John’s Gospel (LW III, 1 1 2), Eckhart places Mary above Martha, according to tradition (Clark). The contradiction is more apparent than real.
10. Eckhart the busy administrator must have been acutely aware of this problem.
11. See note 3.

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_1?crid=DVHKSYVCOYC1&keywords=meister+eckhart+complete+works&qid=16517592

1.1.12 Carl Jung: Are we not sons of the Gods? Why should Gods not be our children? (2022-05-05 04:00)

Carl Jung: Are we not sons of the Gods? Why should Gods not be our children?

[1]Carl Jung Depth Psychology Facebook Group

"This is the mother-love...
the mysterious root of all growth and change;
the love that means homecoming, shelter,
and the long silence from which everything begins
and in which everything ends."
Carl Jung
www.jungquotes.com
Da Vinci
Madonna Litta

[2]Red Book

Are we not sons of the Gods?

Why should Gods not be our children?

If my father the God should die, a God child should arise from my maternal heart.

Since I love the God and do not want to leave him.

Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth.

My God, I love you as a mother loves the unborn whom she carries in her heart.

Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God.

We need your light, Oh child.

Since we go in darkness, light up our paths.

May your light shine before us, may your fire warm the coldness of our life.

We do not need your power but life. / What does power avail us?

We do not want to rule.

We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth.

A sunless spirit becomes the parasite of the body

But the God feeds the spirit. Carl Jung, The Red Book, Page 286

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=TDXPPMHV8K3E&dchild=1&keywords=jung+red+book+readers+edition&qid=1607871797&spref

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1.1.13 Carl Jung: Gnosis is undoubtedly a psychological knowledge whose contents derive from the unconscious. (2022-05-05 04:30)

Carl Jung: Gnosis is undoubtedly a psychological knowledge whose contents derive from the unconscious.

There can be no doubt that the original Christian conception of the imago Dei embodied in Christ meant an all-embracing totality that even includes the animal side of man...
Carl Jung, Aion
Roberto Ferri

[1]Aion

In Monoi’mos, who was called "the Arab," Indian influences are not impossible.

His statement is significant because it shows that even in the second century 5 the ego was considered the exponent of an all-embracing totality, the self—a thought that by no

means all psychologists are familiar with even today.

These insights, in the Near East as in India, are the product of intense introspective observation that can only be psychological.

Gnosis is undoubtedly a psychological knowledge whose contents derive from the unconscious.

It reached its insights by concentrating on the "subjective factor," which consists empirically in the demonstrable influence that the collective unconscious exerts on the conscious mind.

This would explain the astonishing parallelism between Gnostic symbolism and the findings of the psychology of the unconscious.

I would like to illustrate this parallelism by summarizing the symbols previously discussed. For this purpose we must first of all review the facts that led psychologists to conjecture an archetype of wholeness, i.e., the self.

These are in the first place dreams and visions; in the second place, products of active imagination in which symbols of wholeness appear.

The most important of these are geometrical structures containing elements of the circle and quaternity; namely, circular and spherical forms on the one hand, which can be represented either purely geometrically or as objects; and, on the other hand, quadratic figures divided into four or in the form of a cross.

They can also be four objects or persons related to one another in meaning or by the way they are arranged. Eight, as a multiple of four, has the same significance.

A special variant of the quaternity motif is the dilemma of 3 -f- i- Twelve (3 X 4) seems to belong here as a solution of the dilemma and as a symbol of wholeness (zodiac, year).

Three can be regarded as a relative totality, since it usually represents either a spiritual totality that is a product of thought, like the Trinity, or else an instinctual, chthonic one, like the triadic nature of the gods of the underworld—the "lower triad." Psychologically, however, three—if the context indicates that it refers to the self—should be understood as a defective quaternity or as a stepping-stone towards it.

Empirically, a triad has a trinity opposed to it as its complement. The complement of the quaternity is unity. 350-351

1. https://smile.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?dchild=1&keywords=jung+aion&qid=1607869235&sr=8-1

1.1.14 Meister Eckhart: All the powers of the soul, and all their works - these are the crowd. (2022-05-06 03:53)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

[2]Meister Eckart - The Complete Mystical WorksSERMON FOUR (Pf 4, Q 1 03, QT 59)

ET CUM FACTUS ESSET JESUS ANNORUM DUODECIM ETC. (Luke 2:42)

We read in the Gospel that when our Lord was twelve years old he went with Joseph and Mary to the Temple in Jerusalem, and when they left, Jesus stayed behind in the Temple without their knowing; when they reached home and missed him, they sought him among acquaintances, among their kindred and amidst the throng, and they could not find him.

They had lost him in the crowd.

And so they had to go back to where they had come from.

And when they got back to their starting point, the Temple, they found him.

And so in truth, if you would find this noble birth, 1 you must leave the crowd and return to the source and ground whence you came.

All the powers of the soul, and all their works - these are the crowd.

Memory, understanding, and will, they all diversify you, and therefore, you must leave them all: sense perceptions, imagination, or whatever it may be that in which you find or seek to find yourself.

After that, you may find this birth but not otherwise - believe

me! He was never yet found among friends, nor among kindred or acquaintances: there, rather, one loses him altogether. Accordingly the question arises, whether a man can find this birth in any things which, though divine, are yet brought in from without through the senses, such as any ideas about God as being good, wise, compassionate, or anything the intellect can conceive in itself that is in fact divine - whether a man can find this birth in all these.

In fact, he cannot.

For although all this is good and divine, it is all brought in from without through the senses.

But all must well up from within, out of God, if this birth is to shine forth truly and clearly, and all your activity must cease, and all your powers must serve His ends, not your own.

If this work is to be done, God alone must do it, and you must just suffer it to be.

Where you truly go out from your will and your knowledge, God with His knowledge surely and willingly goes in and shines there clearly.

Where God will thus know Himself, there your knowledge cannot subsist and is of no avail.

Do not imagine that your reason can grow to the knowledge of God.

If God is to shine divinely in you, your natural light cannot help toward this end. Instead, it must become pure nothing and go out of itself altogether, and then God can shine in with

His light, and He will bring back in with Him all that you forsook and a thousand times more, together with a new form to contain it all.

Of this we have a parable in the Gospel. When our Lord had spoken in such friendly fashion to the Gentile woman at the well, she left her pitcher and ran to the town announcing to the people that the true Messiah had come.

The people, not believing her words, went out with her and saw for themselves.

Then they said to her, "Now we believe, not because of your words: we believe rather because we have seen him ourselves" (John 4: 42) .

So, in truth, no creaturely skill, nor your own wisdom nor all your knowledge can enable you to know God divinely. For you to know God in God's way, your knowing must become a pure unknowing, and a forgetting of yourself and all creatures.

Now you might say, 'Well sir, what use is my intellect then, if it is supposed to be empty and functionless?

Is that the best thing for me to do - to raise my mind to an unknowing knowledge that can't really exist?

For if I knew anything at all it would not be ignorance, and I should not be empty and bare.

Am I supposed to be in total darkness?'

Certainly.

You cannot do better than to place yourself in darkness

and in unknowing.

'Oh sir, must everything go then, and is there no turning back?'

No indeed, by rights there is no returning.

'But what is this darkness? What do you call it?

What is its name? '

The only name it has is 'potential receptivity,' which certainly does not lack being nor is it deficient, but it is the potential of receptivity in which you will be perfected.

That is why there is no turning back from it.

But if you do turn back, that is not on account of any truth,

but because of something else - the senses, the world, or the devil.

And if you give way to the impulse to turn back, you are bound

to lapse into sin, and you may backslide so far as to fall eternally.

Therefore there is no turning back, but only a pressing forward, so as to attain and achieve this possibility.

It never rests until it is filled with all being.

Just as matter never rests till it is filled with every possible form, so too intellect never rests till it is filled to its capacity.

On this point a pagan master says, ’Nature has nothing swifter than the heavens, for they surpass all else in swiftness.’

Yet surely the mind of man outstrips them by its speed!

If only it were to retain its potentiality intact, remaining undefiled and unrent by base and gross things, it would outstrip the highest heaven, never ceasing till it reached the summit, there to be fed and cherished by the Greatest Good.

As for what it profits you to pursue this possibility, to keep yourself empty and bare, just following and tracking this darkness and unknowing without turning back - it contains the chance to gain Him who is all things.

And the more barren you are of self and unwitting of all things, the nearer you are to Him.

Of this barrenness it is said in Jeremiah, "I will lead my beloved into the wilderness and will speak to her in her heart. " 2

The true word of eternity is spoken only in solitude, where a man is a desert and alien to himself and multiplicity.

For this desolate self-estrangement the prophet longed, saying, "Who will give me the wings of a dove that I may fly away and be at rest? " (Ps. 55: 6).

Where does one find peace and rest?

There, truly, where there is rejection, desolation, and estrangement from all creatures.

Therefore, David says, "I would rather be rejected and spurned in the house of my God than dwell with great honor and wealth in the tavern of sinners " (Ps. 84:10).

Now you might say, ’Oh sir, is it really always necessary to be barren and estranged from everything, outward and inward: the powers and their work, must that all go?

It is a grievous matter for God to leave a man without support, as the prophet says, "Woe is me that my exile is prolonged " (Ps. 1 20:5), if God prolongs my exile here, without

either enlightening or encouraging me or working within me, as your teaching implies.

If a man is in such a state of pure nothingness, is it not better to do something to beguile the gloom and desolation, such as praying or listening to sermons or doing something else that is virtuous, so as to help himself?'

No, be sure of this.

Absolute stillness for as long as possible is best of all for you. You cannot exchange this state for any other without harm.

That is certain.

You would like to partly prepare yourself and partly let God prepare you, but this cannot be.

You cannot think or desire to prepare yourself more quickly than God can move in to prepare you.

But even if it were shared, so that you did the preparing and God did the working or the infusion - which is impossible then you should know that God must act and pour Himself into you the moment He finds you ready.

Do not imagine that God is like a human carpenter, who works or not as he likes, who can do or leave undone as he wishes.

It is different with God: as and when God finds you ready, He has to act, to overflow into you, just as when the air is clear and pure the sun has to burst forth and cannot refrain.

It would surely be a grave defect in God if He performed no great works in you and did not pour great goodness into you whenever He found you thus empty and bare.

In the same sense the masters write that in the very instant the material substance of the child is ready in the mother's womb, God at once pours into the body its living spirit which is the soul, the body's form.

It is one instant, the being ready and the pouring in.

When nature reaches her highest point, God gives grace: the very instant the spirit is ready, God enters without hesitation or delay.

In the Book of Secrets it says that our Lord declared to mankind, " I stand a t the door knocking and waiting; whoever lets me in, with him I will sup " (Rev. 3 : 20).

You need not seek Him here or there; He is no further than the door of your heart; there He stands patiently awaiting whoever is ready to open up and let Him in.

No need to call to Him from afar: He can hardly wait for you to open up.

He longs for you a thousand times more than you long for Him: the opening and the en-

tering are a single act.

Now you might say, ’How can that be? I can’t feel Him.’ - Pay attention.

Your being aware of Him is not in your power but in His.

When it suits Him, He shows Himself, and He can hide when He wishes.

This is what Christ meant when he said to Nicodemus, "The spirit breathes where it will: you hear its voice but do not know where it comes from, or where it is going" (John 3: 8) .

In so speaking he contradicted himself: "You hear yet know not. "

By hearing we come to know. Christ meant that by hearing it is imbibed or absorbed, as if to say, you receive it, but unawares. You should know, God cannot leave anything void or unfilled, God and nature cannot endure that anything should be empty or void.

And so, even if you think you can’t feel Him and are wholly empty of Him, that is not the case.

For if there were anything empty under heaven, whatever it might be, great or small, the heavens would either draw it up to themselves or else, bending down, would have to fill it with themselves. God, the Lord of nature, does not allow that anything be empty or void.

Therefore, stand still and do not waver from your emptiness; for at this time, you can turn away, never to turn back again.

Now you might say, ’Well sir, since you are always assuming that someday this birth will occur in me, that the Son will be born in me - now, can I have any sign by which to recognize that this has taken place?’

Yes indeed! There are three certain signs. I will tell you just one of them.

I am often asked if a man can reach the point where he is no longer hindered by time, multiplicity, or matter. Assuredly! Once this birth has really occurred, no creatures can hinder you; instead, they will all direct you to God and this birth.

Take lightning as an analogy.

Whatever it strikes, whether tree, beast, or man, it turns at once toward itself.

A man with his back toward it is instantly turned round to face it.

If a tree had a thousand leaves, they would all turn right side up toward the stroke.

So, it is with all in whom this birth occurs, they are promptly turned toward this birth with all they possess, be it never so earthy.

In fact, what used to be a hindrance now helps you most.

Your face is so fully turned toward this birth that, no matter what you see or hear, you can get nothing but this birth from all things.

All things become simply God to you, for in all things you notice only God, just as a man who stares long at the sun sees the sun in whatever he afterward looks at.

If this is lacking, this looking for and seeking God in all and sundry, then you lack this birth.

Now you might ask, ’Ought anyone so placed to practice penance?

Does he lose anything by dropping penitential exercises? ’

Pay attention.

Penitential exercises, among other things, were instituted for a particular purpose: whether it be fasting, watching,

praying, kneeling, being disciplined,3 wearing hair shirts, lying hard, or whatever it may be, the reason for all that is because body and flesh are always opposed to spirit.

The body is often too strong for the spirit, and there is a real fight between them, an unceasing struggle.

Here in the world the body is bold and strong, for it is at home,

the world helps it, the earth is its fatherland, it is helped by all its kin: food, drink, soft living - all is opposed to spirit.

The spirit is an alien here, but in heaven are its kin, its whole race: there it has good friends, if it strives for there and makes its home there.

And so, in order to succor the spirit in this alien realm, and to impede the flesh somewhat in this strife lest it should conquer the spirit, we put on it the bridle of penitential practices, thus curbing it so that the spirit can resist it.

All this is done to bring it under control; but if you would capture and curb it in a thousand times better fashion, then put on it the bridle of love!

With love you overcome it most surely, with love you load it most heavily.

Therefore, God lies in wait for us with nothing so much as with love.

For love resembles the fisherman’s hook.

The fisherman cannot get the fish till it is caught on the hook. Once it takes the hook, he is sure of the fish; twist and turn as it may, this way or that, he is assured of his catch.

And so, I say of love: he who is caught by it has the strongest of bonds, and yet a pleasant burden.

He who has taken up this sweet burden fares further and makes more progress than by all the harsh practices any men use.

And, too, he can cheerfully bear and endure all that befalls him, whatever God inflicts on him, and can also cheerfully forgive whatever evil is done to him.

Nothing brings you closer to God or makes God so much your own as the sweet bond of love.

A man who has found this way need seek no other.

He who hangs on this hook is caught so fast that foot and hand, mouth, eyes, and heart, and all that is man's, belongs only to God.

Therefore, you cannot better prevail over this foe4 and prevent him from harming you, than by love.

Therefore it is written, " Love is as strong as death and as hard as hell" (Song 8:6).

Death separates soul from body, but love separates all things from the soul - it will not tolerate what is not God or God's. Whoever is caught in this net, whoever walks in this way, whatever he does is all one: whether he does anything or nothing is of no account.

And yet the least action or practice of such a man is more profitable and fruitful to himself and all men, and more pleasing to God, than all the works of others who, though free from mortal sin, are inferior to him in love.

His rest is more useful than another's labor.

Therefore, just watch for this hook, so as to be blessedly caught: for the more you are caught, the more you are free.

That we may be thus caught and freed, may He help us who is love itself.

Amen. more useful than another's labor.

Therefore, just watch for this hook, so as to be blessedly caught: for the more you are caught, the more you are free.

That we may be thus caught and freed, may He help us who is love itself. Amen. Meister Eckhart, The Complete Works of Meister Eckhart, Page 55-61

Notes

1. The transition is a little abrupt: we are back with Eckhart's constant theme of the birth of the Word in the soul. cf. Sermon 1, note 4.
2. Hos. 2:14.

3. I.e., scourged.

4. The body.

Notes

1. The transition is a little abrupt: we are back with Eckhart's constant theme of the birth of the Word in the soul. cf. Sermon 1, note 4.

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1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_1?crid=DVHKSYVCOYC1&keywords=meister+eckhart+complete+works&qid=16517592

1.1.15 Carl Jung: Such was the case with this theologian. (2022-05-06 04:12)

Carl Jung: Such was the case with this theologian.

Tamara Natalie Madden
Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright...
Carl Jung

[1]Memories, Dreams, Reflections

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away.

Such was the case with this theologian.

I am of course aware that theologians are in a more difficult situation than others.

On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma.

The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings.

The possibility that such experience might have psychic reality is anathema to them.

All very well if it has a supernatural or at least a "historical" foundation.

But psychic?

Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche. Carl Jung; MDR; Pages 141-142.

1. https://www.amazon.com/Memories-Dreams-Reflections-C-Jung/dp/0679723951/ref=sr_1_1?crid=2OZMJZHRX7EGJ&dchild=1&keywords=jung+memories+dreams+reflections&qid=160

1.1.16 Carl Jung: The coming of the Antichrist is not just a prophetic prediction—it is an inexorable psychological law (2022-05-07 04:19)

Carl Jung: The coming of the Antichrist is not just a prophetic prediction—it is an inexorable psychological law

[1]Carl Jung Depth Psychology Facebook Group

TAMARA NATALIE MADDEN
So far as we can judge from experience,
light and shadow are so evenly distributed in
man's nature that his psychic totality
appears, to say the least of it, in a
somewhat murky light...
Carl Jung, Aion

[2]Aion

If we see the traditional figure of Christ as a parallel to the psychic manifestation of the self, then the Antichrist would correspond to the shadow of the self, namely the dark half of the human totality, which ought not to be judged too optimistically.

So far as we can judge from experience, light and shadow are so evenly distributed in man’s nature that his psychic totality appears, to say the least of it, in a somewhat murky light.

The psychological concept of the self, in part derived from our knowledge of the whole man, but for the rest depicting itself spontaneously in the products of the unconscious as an archetypal quaternity bound together by inner antinomies, cannot omit the shadow that belongs to the light figure, for without it this figure lacks body and humanity.

In the empirical self, light and shadow form a paradoxical unity. In the Christian concept, on the other hand, the archetype is hopelessly split into two irreconcilable halves, leading ultimately to a metaphysical dualism—the final separation of the kingdom of heaven from the fiery world of the damned.

For anyone who has a positive attitude towards Christianity the problem of the Antichrist is a hard nut to crack. It is nothing less than the counterstroke of the devil, provoked by God's Incarnation; for the devil attains his true stature as the adversary of Christ, and hence of God, only after the rise of Christianity, while as late as the Book of Job he was still one of God's sons and on familiar terms with Yahweh.

Psychologically the case is clear, since the dogmatic figure of Christ is so sublime and spotless that everything else turns dark beside it.

It is, in fact, so one-sidedly perfect that it demands a psychic complement to restore the balance.

This inevitable opposition led very early to the doctrine of the two sons of God, of whom the elder was called Satanael.

The coming of the Antichrist is not just a prophetic prediction—it is an inexorable psychological law whose existence, though unknown to the author of the Johannine Epistles, brought him a sure knowledge of the impending enantiodromia.

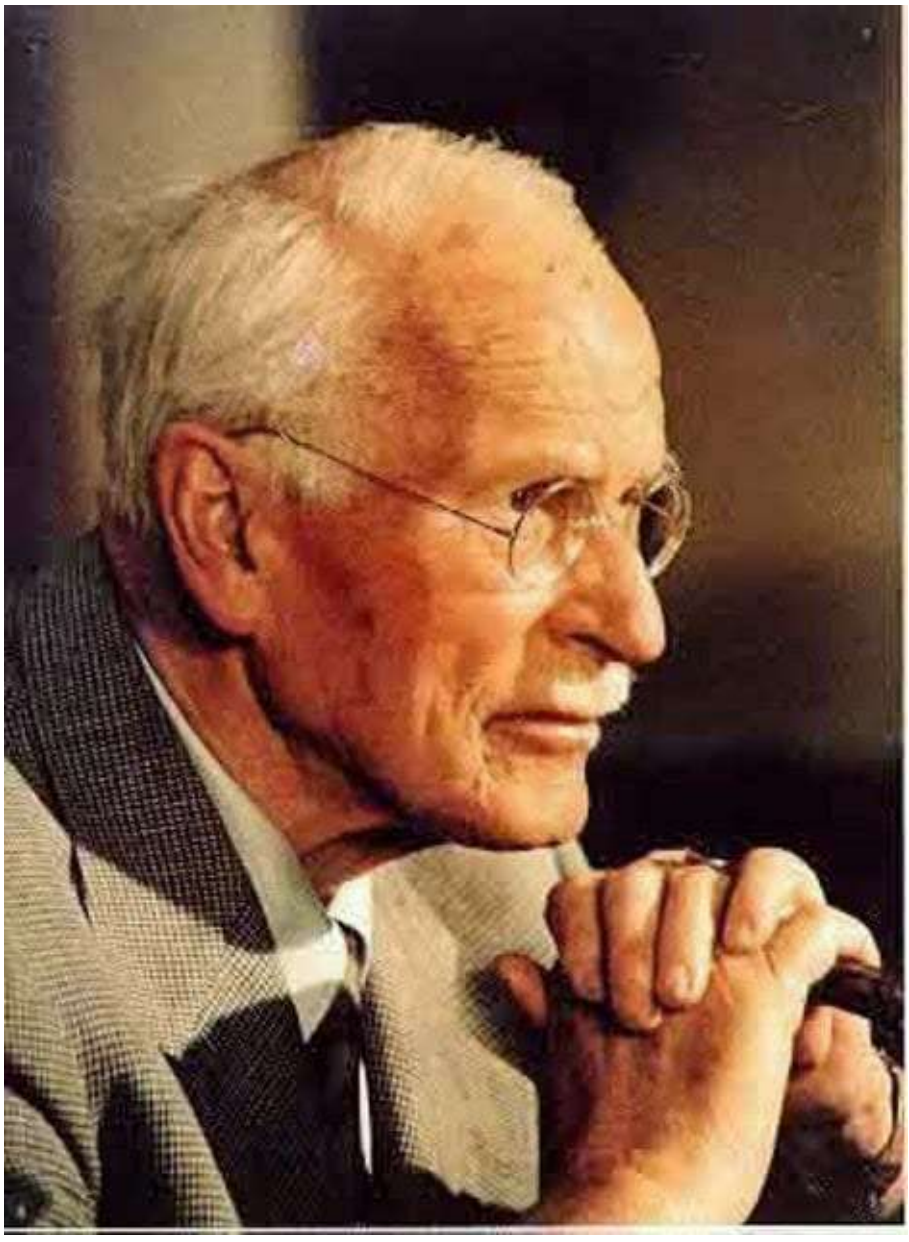
Consequently he wrote as if he were conscious of the inner necessity for this transformation, though we may be sure that the idea seemed to him like a divine revelation.

In teality every intensified differentiation of the Christ-image brings about a corresponding accentuation of its unconscious complement, thereby increasing the tension between above and below. Carl Jung, CW 9ii, Para 76-77

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?dchild=1&keywords=jung+aion&qid=1607869235&sr=8-1

1.1.17 Carl Jung and organic illness (accidents, injuries, etc.) (2022-05-08 04:27)

[1]



[2]Letters Volume I

To Joachim Knopp

Dear Herr Knopp, 10 July 1946

An author by the name of Jakob Lorber is unfortunately not known to me.

With regard to homoeopathy you are quite right in considering it a continuation of alchemical practice. This is indeed so. I recommend you to take a look at the writings of Hahnemann.

You will find them listed in any encyclopedia .

Regarding organic illness (accidents, injuries, etc.) it can be stated with certainty that these things do at least have psychological syndromes, i.e., there is a concomitant psychic process which can sometimes also have an aetiological significance, so that it looks as though the illness were a psychic arrangement.

At any rate there are numerous cases where the symptoms exhibit, in a positively remarkable way, a symbolic meaning even if no psychological pathogenesis is present.

One cannot say that every symptom is a challenge and that every cure takes place in the intermediate realm between psyche and physis.

One can only say that it is advisable to approach every illness from the psychological side as well, because this may be extraordinarily important for the healing process.

When these two aspects work together, it may easily happen that the cure takes place in the intermediate realm, in other words that it consists of a complexio oppositorum, like the lapis. In this case the illness is in the fullest sense a stage of the individuation process.

I don't know under what conditions you could study in Switzerland. But I would advise you to write tentatively to the Dean of the Medical Faculty [in Zurich) .

Someone there might be able to help you.

I myself have long since given up lecturing at the University, nor do I lecture any more at the Federal Polytechnic. So in this respect I can give you no information.

..Unfortunately I don't know any psychotherapist for you now in Germany why has my confidence.

Some of these people are dead, some have disappeared. As you know, my teachings were suppressed as much as possible in Germany both before and during the "era ."

Consequently, though I am very well known in Anglo-Saxon countries only a very few people know me in Germany-a land of the dead as you rightly say.

Yours truly,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 428-429.

1. https://i1.wp.com/carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/c6666-doctor.jpg?ssl=1
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=BXR3FC9L8A0B&dchild=1&keywords=jung+letters+volume+1&qid=1605611229&sprefix=jung

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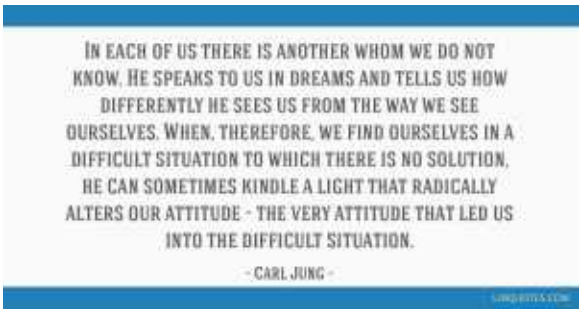
1.1.18 1. Carl Jung: The art of interpreting dreams cannot be learnt from books. (2022-05-08 04:34)

Carl Jung: The art of interpreting dreams cannot be learnt from books.

[1]Carl Jung Depth Psychology Facebook Group


IN EACH OF US THERE IS ANOTHER WHOM WE DO NOT KNOW. HE SPEAKS TO US IN DREAMS AND TELLS US HOW DIFFERENTLY HE SEES US FROM THE WAY WE SEE OURSELVES. WHEN, THEREFORE, WE FIND OURSELVES IN A DIFFICULT SITUATION TO WHICH THERE IS NO SOLUTION, HE CAN SOMETIMES KINDLE A LIGHT THAT RADICALLY ALTERS OUR ATTITUDE - THE VERY ATTITUDE THAT LED US INTO THE DIFFICULT SITUATION.
- CARL JUNG -

[2]Civilization in Transition

The art of interpreting dreams cannot be learnt from books.

Methods and rules are good only when we can get along without them.

Only the man who can do it anyway has real skill, only the man of understanding really understands.

No one who does not know himself can know others.

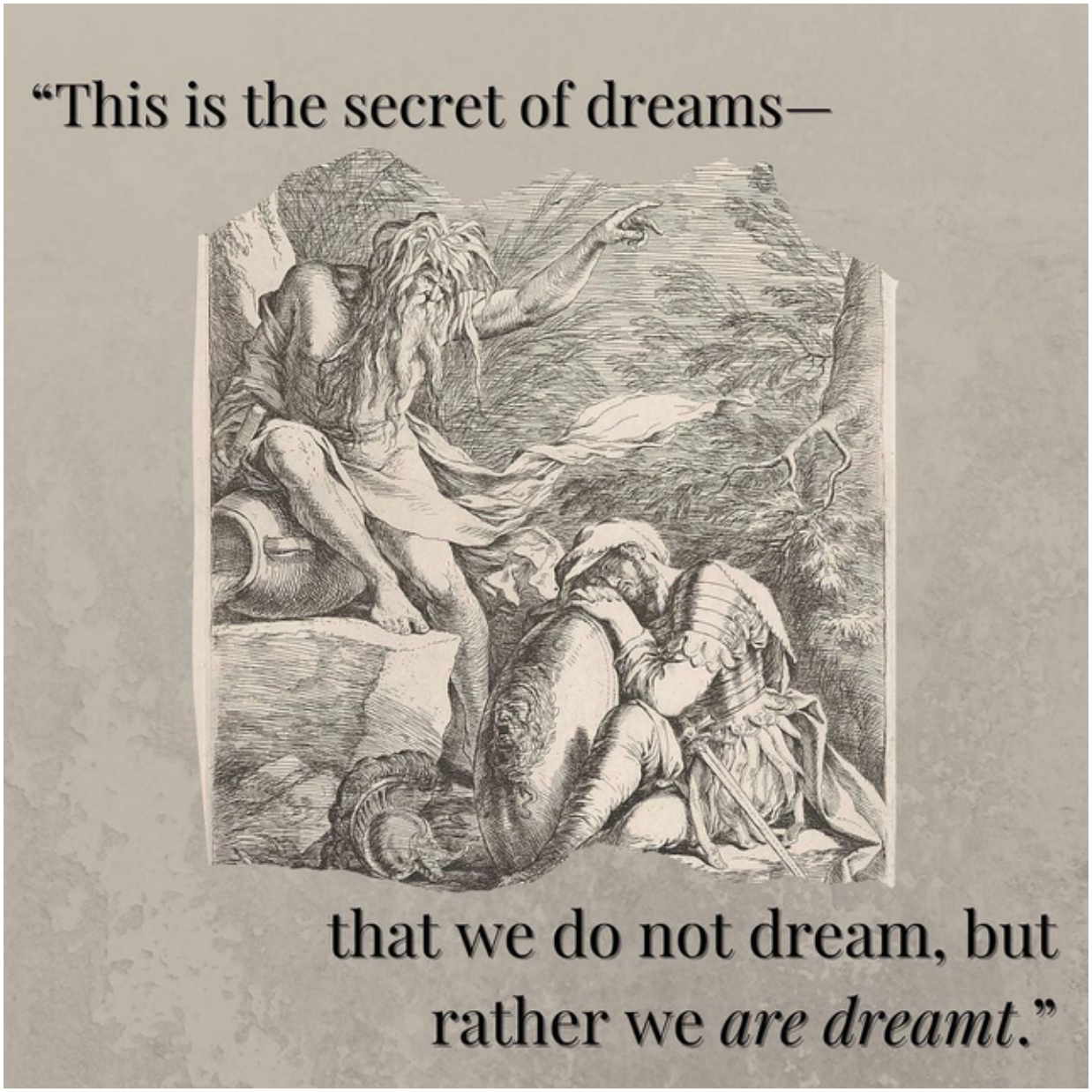
And in each of us there is another whom we do not know.

He speaks to us in dreams and tells us how differently he sees us from the way we see ourselves.

When, therefore, we find ourselves in a difficult situation to which there is no solution, he can sometimes kindle a light that radically alters our attitude—the very attitude that led us into the difficult situation. Carl Jung, CW 10, Para 325

Alice Lin
The dream content is to be taken in all seriousness as something that has actually happened to us...
Carl Jung
Modern Man in Search Of a Soul

999 dream


“This is the secret of dreams—
that we do not dream, but
rather we *are dreamt*.”

999 dreampt

Victor Bregeda
As against Freud's view that the dream is essentially a wish-fulfillment, I hold that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious...
Carl Jung CW8

210 Done dreams

[3]Carl Jung on Instagram

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Civilization-Transition-Collected-Works-Jung/dp/0691097623/ref=sr_1_1?crid=1HQL9FNEZBZ9I&dchild=1&keywords=jung+civilization+in+transitio
3. https://www.instagram.com/carljungdepthpsychology/

1.1.19 Carl Jung: Suffering that is not understood is hard to bear (2022-05-09 04:04)

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[1]Carl Jung Depth Psychology Facebook Group

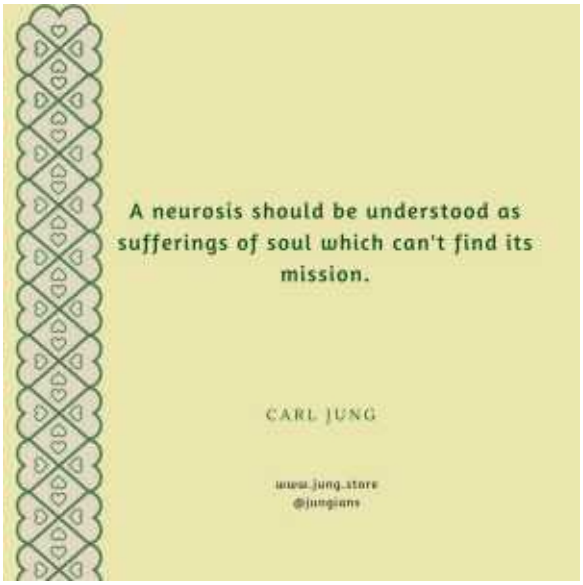
Maggie Taylor
Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore...
Carl Jung

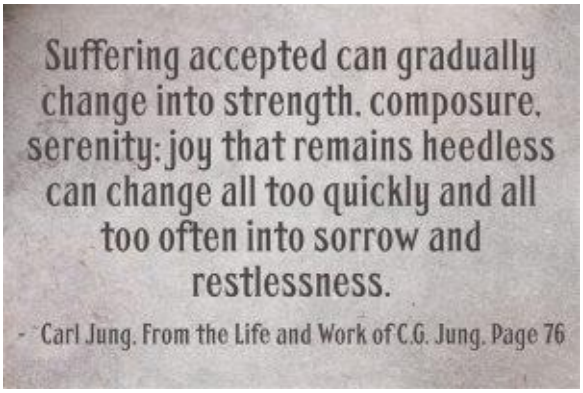
[2]Symbolic Life

Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore.

.

A philosophical or religious view of the world enables him to do this, and such views prove to be, at the very least, psychic methods of healing if not of salvation. Carl Jung, CW 18, Para 692




Suffering accepted can gradually change into strength, composure, serenity; joy that remains heedless can change all too quickly and all too often into sorrow and restlessness.
- Carl Jung. From the Life and Work of C.G. Jung. Page 76

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/collected-works-C-G-Jung/dp/9333488340/ref=sr_1_1?crid=3OJXAAC0OSTZ4&dchild=1&keywords=jung+symbolic+life&qid=1607940373&sprefix=jung+sym

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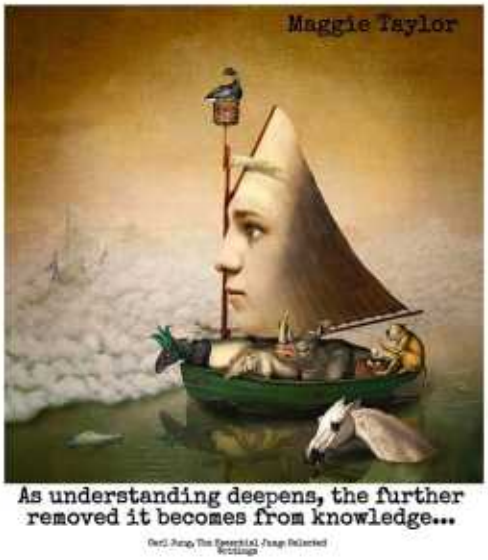
1.1.20 Carl Jung: As understanding deepens, the further removed it becomes from knowledge. (2022-05-10 04:20)

Carl Jung: As understanding deepens, the further removed it becomes from knowledge.

[1]Carl Jung Depth Psychology Facebook Group



[2]Civilization in Transition

Medical psychology, on the other hand, is very far from being in this more or less enviable position.

Here the object puts the question and not the experimenter.

The analyst is confronted with facts which are not of his choosing and which he probably never would choose if he were a free agent.

It is the sickness or the patient himself that puts the crucial questions—in other words,

Nature experiments with the doctor in expecting an answer from him.

The uniqueness of the individual and of his situation stares the analyst in the face and demands an answer.

His duty as a physician forces him to cope with a situation swarming with uncertainty factors.

At first he will apply principles based on general experience, but he will soon realize that principles of this kind do not adequately express the facts and fail to meet the nature of the case.

The deeper his understanding penetrates, the more the general principles lose their meaning.

But these principles are the foundation of objective knowledge and the yardstick by which it is measured.

With the growth of what both patient and doctor feel to be "understanding," the situation becomes increasingly subjectivized.

What was an advantage to begin with threatens to turn into a dangerous disadvantage.

Subjectivation (in technical terms, transference and countertransference) creates isolation from the environment, a social limitation which neither party wishes for but which invariably sets in when understanding predominates and is no longer balanced by knowledge.

As understanding deepens, the further removed it becomes from knowledge.

An ideal understanding would ultimately result in each party's unthinkingly going along with the other's experience—a state of uncritical
passivity coupled with the most complete subjectivity and lack of social responsibility.

Understanding carried to such lengths is in any case impossible, for it would require the virtual identification of two different individuals.

Sooner or later the relationship reaches a point where one partner feels he is being forced to sacrifice his own individuality so that it may be assimilated by that of the other.

This inevitable consequence breaks the understanding, for understanding also presupposes the integral preservation of the individuality of both partners.

It is therefore advisable to carry understanding only to the point where the balance between understanding and knowledge is reached, for understanding at all costs is injurious to both partners. Carl Jung, CW 10, Para 532

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Civilization-Transition-Collected-Works-Jung/dp/0691097623/ref=sr_1_1?crid=1HQL9FNEZBZ9I&dchild=1&keywords=jung+civilization+in+transitio

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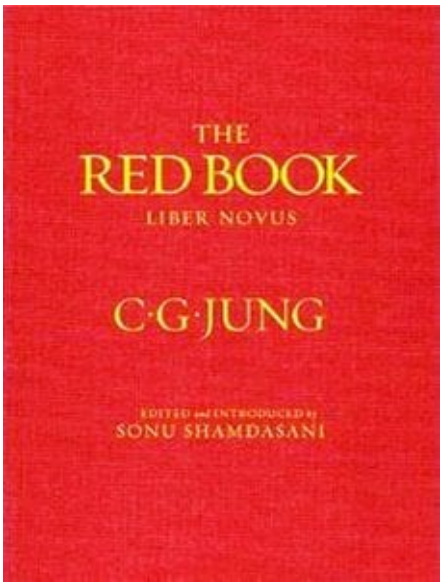
1.1.21 1. Red Book and Black Books Master Quotation Directory (2022-05-10 04:51)

Red Book and Black Books Master Quotation Directory

[2] 

[3]

Carl Jung: The Red Book [Liber Novus]

Not your thinking, but your essence, is differentiation. Therefore you must not strive for what you conceive as distinctiveness, but for your own essence. At bottom, therefore, there is only one striving, namely the striving for one's own essence. Carl Jung; The Red Book, Page 348.

The gnosis from which John the Evangelist emanated, is definitely Jewish, but its essence is Hellenistic, in the style of Philo Judaeus, the founder of the teachings of the logos. The Red Book, Page 268, Footnote 48

You see, Philo only lent John the word so that John would have at his disposal the word 'Logos:' alongside the word 'light' to describe the son of man. John gave to living men the meaning of the Logos, but Philo gave Logos as the dead concept that usurped life, even the divine life. Through this the dead does not gain life, and the living is killed. And this was also my atrocious error." The Anchorite, The Red Book, Page 268

I see what you mean. This thought is new to me and seems worth consideration. Until now it always seemed to me / as if it were exactly that which was meaningful in John, namely

that the son of man is the Logos, in that he thus elevates the lower to the higher spirit, to the world of the Logos. But you lead me to see the matter conversely, namely that John brings the meaning of the Logos down to man. Carl Jung, The Red Book, Page 268

If you do not know what divine madness is, suspend judgment and wait for the fruits. Carl Jung, The Red Book, Page 150

When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. Carl Jung, The Red Book, Page 236.

There are not many truths, there are only a few Their meaning is too deep to grasp other than in symbols. Carl Jung, The Red Book, Page, 291

The mouth utters the word, the sign, and symbol. If the word is a sign, it means nothing. But if the word is a symbol it means everything. Carl Jung, The Red Book, Page 310

Understanding is a terribly binding power, possibly a veritable soul murder when it levels out vitally important differences. The core of the individual is a mystery of life, which dies when it is 'grasped.' That is also why symbols want to keep their secrets, they are mysterious not only because we are unable to clearly see what is at their bottom ... All understanding as such, being an integration into general viewpoints, contains the devil's element, and kills. ... That is why, in the later stages of analysis, we must help the other to come to those hidden and un-openable symbols, in which the seed of life lies securely hidden like the tender seed in the hard shell. Actually, there must not be any understanding and agreement on this, even if it were possible, as it were. But if understanding and agreement on this has become generalized and obviously possible, the symbol is ripe for destruction, because it no longer covers the seed, which is about to outgrow the shell. Now I understand a dream I once had, and which greatly impressed me: I was standing in my garden, and I had dug open a rich spring of water which gushed forth mightily. Then I had to dig a trench and a deep hole, in which I collected all the water and let it grow back into the depths of the earth again. In this way salvation is given to us in the un-openable and un-sayable symbol, for it protects us by preventing the devil from swallowing the seed of life. Carl Jung, The Red Book, Page 447, fn 24

The symbol can be neither thought up nor found it becomes. Its becoming is like the becoming of human life in the womb. Carl Jung, The Red Book, Page 311

To find the mandrake, one needs the black dog, since good and bad must always be united first if the symbol is to be created. Carl Jung, The Red Book, Page 326

Our freedom does not lie outside us, but within us...One can certainly gain outer freedom through powerful actions, but one creates inner freedom only through the symbol. Carl Jung, The Red Book, Page 311

When the way enters death and we are surrounded by rot and horror, the way rises in the darkness and leaves the mouth as the saving symbol, the word. It leads the sun on high, for in the symbol there is the release of the bound humanin the symbol there is the release of the bound human force struggling with darkness. Carl Jung, The Red Book, Page 311

It is an astonishing and perhaps seemingly irrational word, but one recognizes it as a symbol since it is alien to the conscious mind. Carl Jung, The Red Book, Page 311

The core of the individual is a mystery of life, which dies when it is grasped…That is why, in the later stages of analysis, we must help the other to come to those hidden and un-openable symbols, in which the seed of life lies securely hidden like the tender seed in the hard shell. If a symbol is understood it is ripe for destruction because it has outgrown its shell. Salvation is given to us in the un-openable and unsayable symbol for it protects us by preventing the devil from swallowing the seed of life. Carl Jung, The Red Book, Page 447, fn 24

You dreamed of the flame, as if it were life. But life is duration, the flame dies away. I carried that over, I saved it from the fire. That is the son of the fire flower. Philemon to Dr. Jung; The Red Book; Page 354.

You saw that in me, I myself am of the eternal fire of light. But I am the one who saved it for you, the black and golden seed and its blue starlight. Philemon to Dr. Jung; The Red Book; Page 354.

You eternal being-what is length and brevity? What is the moment and eternal duration? You, being, are eternal in each moment.

What is time? Time is the fire that flares up, consumes, and dies down. Philemon to Dr. Jung; The Red Book; Page 354.

"The Red Book is an attempt at an elaboration [of the imaginal events] in the sense of Revelation." Carl Jung, "The Protocols," Page 148

Is this record to be interpreted as an imaginative literary creation, the product of an incipient psychosis, or a psychological work veiled in prophetic language? Of course, Liber Novus is none of those latter things. Lance S. Owens, C.G. Jung and the Prophet Puzzle, Page 103

"the Master … the same who inspired Buddha, Mani, Christ, Mahomet—all those who may be said to have communed with God." Carl Jung, Cary F. Baynes papers, Jan 26, 1924; Liber Novus, 213.

Soul: You should listen to no longer be a Christian is easy. But what next? For more is yet to come. Everything is waiting for you. And you?

You remain silent and have nothing to say. But you should speak. Why have you received the revelation? You should not hide it. You concern yourself with the form? Is the form important, when it is a matter of revelation?

Jung: But you are not thinking that I should publish what I have written [Liber Novus]? That would be a misfortune. And who would understand it? Carl Jung, The Red Book, Pages 211-212

Above Philemon's image on folio 154c of The Red Book, a page completed around 1924, Jung penned an appellation in Greek: "Father of the Prophets, Beloved Philemon." Carl Jung, The Red Book, Page 317 n281.

Good and bad must always be united first if the symbol is to be created. The symbol can neither be thought up nor found; it becomes. Its becoming is like the becoming of human life in the womb. Pregnancy comes about through voluntary copulation. It goes on through willing attention. But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, The Red Book, Page 311.

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. They will indeed burn and freeze your soles, but only your soles. It hurts, but you continue and look toward distant goals. Carl Jung, The Red Book, Page 279.

The Draft continues: "My friends, as you can see, mercy is granted to the developed, not the childish. I thank my God for this message. Do not let the teachings of Christianity deceive you! Its teachings are good for the most mature minds of bygone time. Today, it serves immature minds. Christianity no longer promises us grace, and yet we still need mercy. That which I tell you is the way of what is to come, my way to mercy" (p. 27). Carl Jung, The Red Book, Page 234, Footnote 60

Black Book 2 continues: "I think of Christianity in the desert. Physically, those ancients went into the desert. Did they also enter into the desert of their own self? Or was their self not as barren and desolate as mine? There they wrestled with the devil. I wrestle with waiting. It seems to me not less since it is truly a hot hell" (p. 35). Carl Jung, The Red Book, Page 236, Footnote 74

Christ preached: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matthew 5:3). In a number of Christian communities, members take a vow of poverty. In I934, Jung wrote: "Just as in Christianity the vow of worldly poverty turned the mind away from the riches of this earth, so spiritual poverty seeks to renounce the false riches of the spirit in order to withdraw not only from the sorry remnants-which today call themselves the protestant 'churches' -of a great past, but also from all the allurements of exotic aromas; in order, finally; to turn back to itself, where, in the cold light of consciousness, the blank barrenness of the world reaches to the very stars" ("On the archetypes of the collective unconscious," CW 9, I, §29). Carl Jung, The Red Book, Page 237, Footnote 79.

The fairy tale is the great mother of the novel and has even more universal validity than the most-avidly read novel of your time. Carl Jung, The Red Book, Page 262.

If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death! Carl Jung, The Red Book, Page 275.

He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun. Carl Jung, The Red Book, Page 272

If you marry the ordered to the chaos, you produce the divine child, the supreme meaning beyond meaning and meaninglessness. Carl Jung, The Red Book, Page 235

Great is he who is in love, since love is the present act of the great creator, the present

moment of the becoming and lapsing of the world. Mighty is he who loves. But whoever distances himself from love, feels himself powerful. Carl Jung, The Red Book, Page 253.

If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking, thinking hollow without love. Carl Jung, The Red Book, Page 253.

The supreme meaning is great and small, it is as wide as the space of the starry Heaven and as narrow as the cell of the living body. Carl Jung, The Red Book, Page 230.

But the brightness of love seems to come from the fact that love is visible life and action. Carl Jung, The Red Book, Page 252.

To live oneself means to be one's own task. Never say that it is a pleasure to live oneself It will be no joy but a long suffering, since you must become your own creator. Carl Jung, The Red Book, Page 249.

Day does not exist through itself; night does not exist through itself. The reality that exists through itself is day and night. So the reality is meaning and absurdity. Carl Jung, The Red Book, Page 242.

The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world. Carl Jung, The Red Book, Page 239.

Depths and surface should mix so that new life can develop. Yet the new life does not develop outside of us, but within us. Carl Jung, The Red Book, Page 239.

To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images madness is divine. Carl Jung, The Red Book, Page 238.

I too was afraid, since we had forgotten that God is terrible. Christ taught God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

Great is the power of the way. In it Heaven and Hell grow together, and in it the power of the Below and the power of the Above unite. Carl Jung, The Red Book, Page 308.

I had to recognize that I am only the expression and symbol of the soul. Carl Jung, The Red Book, Page 234.

Magic is the working of men on men, but your magic action does not affect your neighbor; it affects you first, and only if you withstand it does an invisible effect pass from you to your neighbor. Carl Jung, The Red Book, Page 308.

The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul

moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung, The Red Book, Page 267.

Where reason abides one needs no magic. Hence our time no longer needs magic. Carl Jung, The Red Book, Page 314.

Magic is a way of living. If one has done one's best to steer the chariot, and one then notices that a greater other is actually steering it, then magical operation takes place. Carl Jung, The Red Book, Page 314.

The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311.

Death gives me durability and solidity. Carl Jung, The Red Book, Page 323.

The knowledge of your heart is how your heart is. Carl Jung, The Red Book, Page 234.

You should carry the monastery in yourself. The desert is within you. Carl Jung, The Red Book, Page 230.

Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Carl Jung, The Red Book, Page 230.

The ancients lived their symbols, since the world had not yet become real for them. Carl Jung, The Red Book, Page 236.

Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, The Red Book, Page 315

The intuitive is always bothered by the reality of things; he fails from the standpoint of realities; he is always out for the possibilities of life. The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning. Carl Jung, The Red Book, Page 229

But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations. Carl Jung, The Red Book, Page 229

You seek the path. I warn you away from my own. It can also be the wrong way for you. May each go his own way. Carl Jung, The Red Book, Page 231

Who exhausts the mystery of love? Carl Jung, The Red Book, Page 315.

I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit. I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest. Thus, I learned to live

without the world and spirit; and I was amazed how well I could live like this. Carl Jung, The Red Book, Page 277.

Oh Izdubar, most powerful one, what you call poison is science. In our country, we are nurtured on it from youth, and that may be one reason why we haven't properly flourished and remain so dwarfish. When I see you, however, it seems to me as if we are all somewhat poisoned. Carl Jung, The Red Book, Page 278.

After all the rebirths you still remain the lion crawling on the earth, the Chameleon], a caricature, one prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his power from within himself, who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding. Carl Jung, The Red Book, Page 277.

I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead, I want to exist from my own force, like the sun which gives light and does not suck light. That belongs to the earth. I recall my solar nature and would like to rush to my rising. Carl Jung, The Red Book, Page 277.

One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, The Red Book, Page 275.

The meanings that follow one another do not lie in things, but lie in you, who are subject to many changes, insofar as you take part in life. Things also change, but you do not notice this if you do not change. But if you change, the countenance of the world alters. The manifold sense of things is your manifold sense. Carl Jung, The Red Book, Page 273.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

Through comprehending the dark, the nocturnal, the abyssal in you, you become utterly simple. And you prepare to sleep through the millennia like everyone else, and you sleep down into the womb of the millennia, and your walls resound with ancient temple chants. Carl Jung, The Red Book, Page 267.

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

At your low point you are no longer distinct from your fellow beings. You are not ashamed

and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung, The Red Book, Page 266.

Incidentally-mustn't it be a peculiarly beautiful feeling to hit bottom in reality at least once, where there is no going down any further, but only upward beckons at best? Where for once one stands before the whole height of reality? Carl Jung, The Red Book, Page 265.

If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness. He is your devil after all. The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it. Carl Jung, The Red Book, Page 261.

I earnestly confronted my devil and behaved with him as with a real person. This I learned in the Mysterium to take seriously every unknown wanderer who personally inhabits the inner world, since they are real because they are effectual. Carl Jung, The Red Book, Page 260.

I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. I repeat he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung, The Red Book, Page 260.

Because I also want my being other, I must become a Christ. I am made into Christ; I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.

Man doesn't only grow from within himself for he is also creative from within himself The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, The Red Book, Page 253.

The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.

If forethinking and pleasure unite in me, a third arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation. I do not myself become the supreme meaning or the symbol, but the symbol becomes in me such that it has its substance, and I mine. Carl Jung, The Red Book, Page 249.

A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome. Carl Jung, The Red Book, Page 248.

The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples and lands, since it is the mystery that flows to him from the

nourishing earth-mother. The earthly (numen loci) separates forethinking and pleasure in man, but not in itself. The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges. Carl Jung, The Red Book, Page 247.

Selfish desire ultimately desires itself. You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. Carl Jung, The Red Book, Page 245.

You say the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, The Red Book, Page 238

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

Cleverness couples itself with intention. Simplemindedness knows no intention. Cleverness conquers the world, but simplemindedness, the soul. So take on the vow of poverty of spirit in order to partake of the soul. Carl Jung, The Red Book, Page 237.

When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. Carl Jung, The Red Book, Page 236.

Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl Jung, The Red Book, Page 236.

Disorder and meaninglessness are the mother of order and meaning. Order and meaning are things that have become and are no longer becoming. Carl Jung, The Red Book, Page 235.

I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Carl Jung, The Red Book, Page 232.

From this we learn how the spirit of the depths considers the soul he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man… Carl Jung, The Red Book, Page 232.

Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being. Carl Jung, The Red Book, Page 232.

But one thing you must know: the one thing I have learned is that one must live this life. This life is the way, the long sought-after way to the unfathomable, which we call divine. Carl Jung, The Red Book, Page 232.

But the spirit of the depths said: "No one can or should halt sacrifice. Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself. The desert is within you. Carl Jung, The Red Book, Page 230.

I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary. Carl Jung, The Red Book, Page 229.

Who knows the way to the eternally fruitful climes of the soul? You seek the way through mere appearances; you study books and give ear to all kinds of opinion. What good is all that? There is only one way and that is your way. You seek the path. I warn you away from my own. It can also be the wrong way for you. May each go his own way. Carl Jung, The Red Book, Page 231

Believe me It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. Carl Jung, The Red Book, Page 264.

Oh master of the garden! I see your dark tree from afar in the shimmering sun. My street leads to the valleys where men live. I am a wandering beggar. And I remain silent. Carl Jung, The Red Book, Page 316.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. He beds down on thorns and fire. No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, The Red Book, Page 235.

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the

beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

When the flame of your greed consumes you, and nothing remains of you but ash, so nothing of you was steadfast. Yet the flame in which you consumed yourself has illuminated many. But if you flee from your fire full of fear, you scorch your fellow men, and the burning torment of your greed cannot die out, so long as you do not desire yourself. Carl Jung, The Red Book, Page 311.

We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end. Carl Jung, The Red Book, Page 275.

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

Joy at the smallest things comes to you only when you have accepted death. Carl Jung, The Red Book, Page 275.

Every man has a quiet place in his soul, where everything is self-evident and easily explainable, a place to which he likes to retire from the confusing possibilities of life, because there everything is simple and clear, with a manifest and limited purpose. Carl Jung, The Red Book, Page 295.

When I comprehended my darkness, a truly magnificent night came over me and my dream plunged me into the depths of the millennia, and rom my phoenix ascended. Carl Jung, The Red Book, Page 274.

The solitary went into the desert to find himself. But he did not want to find himself but rather the manifold meaning of holy scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same. Carl Jung, The Red Book, Page 273.

We should not bear Christ as he is unbearable, but we should be Christs, for then our yoke is sweet and our burden easy. Carl Jung, The Red Book, Page 283.

The outer opposition is an image of my inner opposition. Carl Jung, The Red Book, Page 279.

All your rebirths could ultimately make you sick. The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms. Carl Jung,

The Red Book, Page 277.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. Carl Jung, The Red Book, Page 253.

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don't you know yet that it comes from me and belongs to me?" Carl Jung, Red Book, Page 241.

Life does not come from events, but from us. Everything that happens outside has already been. Carl Jung, The Red Book, Page 239.

The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Carl Jung, The Red Book, 240.

But how can I attain the knowledge of the heart? You can attain this knowledge only by living your life to the full. Carl Jung, The Red Book, Page 233.

He whose desire turns away from outer things, reaches the place of the soul. Carl Jung, The Red Book, Page 233.

My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.

We also live in our dreams; we do not live only by day. Sometimes we accomplish our greatest deeds in dreams. Carl Jung; The Red Book. Page 242.

Remember that you can know yourself and with that you know enough. But you cannot know others and everything else. Beware of knowing what lies beyond yourself or else your presumed knowledge will suffocate the life of those who know themselves. A knower may know himself. That is his limit. Carl Jung; The Red Book; Page 306.

True joy is simple it comes and exists from itself and is not to be sought here and there. At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared but exists of its own accord or exists not at all. All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book; Page 341

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung; The Red Book; Appendix C; Page 370

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical. He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning. Carl Jung; The Red Book, Page 229

I want to exist from my own force, like the sun, which gives light and does not suck light. Carl Jung; The Red Book; Page 277

We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it. Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter, so that it can win life back. Carl Jung; The Red Book; Page 244.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother and set her between Heaven and earth. He shall call sexuality Phallos and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire, but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues. For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors. What we neglect in ourselves blends itself secretly into our actions toward others. Through uniting with the self we reach God. Carl Jung; The Red Book; Page 338.

It is submission enough, amply enough, if we subjugate ourselves to our self. The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure our given condition and does not feeling need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption. Carl Jung; The Red Book; Page 338.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

Men who have understanding should not just believe but should wrestle for knowledge to the best of their ability. Belief is not everything, but neither is knowledge. Belief does not give us the security and the wealth of knowing. Desiring knowledge sometimes takes away too much belief. Both must strike a balance. Carl Jung; The Red Book; Page 336.

The beginning of all things is love, but the being of things is life. Carl Jung; The Red Book; Page 327.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths. Carl Jung, The Red Book, Page 230.

In the community every man shall submit to others, so that the community be maintained, for you need it. In singleness every man shall place himself above the other, so that every man may come to himself and avoid slavery. Carl Jung, The Red Book, Page 352.

But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission.

But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night. Carl Jung, The Red Book, Page 238.

To give birth to the ancient in a new time is creation. This is the creation of the new, and that redeems me. Salvation is the resolution of the task. The task is to give birth to the old in a new time. Carl Jung, The Red Book, Page 311.

The world of the inner is as infinite as the world of the outer. Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds. Carl Jung, The Red Book, Page 264.

My I, you are a barbarian. I want to live with you; therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life; therefore I shall purify you. The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.

What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. Carl Jung, The Red Book, Page 248.

My Soul, where are you? Do you hear me? I speak, I call you—are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again. Carl Jung, The Red Book, Page 232.

I am the egg that surrounds and nurtures the seed of the God in me. Carl Jung, The

Red Book, Page 284.

My master and my brother, I believe you have completed your work.... What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption. Mankind has grown older and a new month has begun. Christ to Dr. Jung, The Red Book, Page 356.

No one knows what happened during the three days Christ was in Hell. I have experienced it. Carl Jung, The Red Book, Page 243.

Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book, Page 341.

And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. Carl Jung, The Red Book, Page 233.

I had to accept that what I had previously called my soul was not at all my soul, but a dead system that I had contrived. Carl Jung, The Red Book Page 232.

Meine Seele, meine Seele, wo bist Du? (My Soul, my Soul, where are You?) ... Carl Jung, The Red Book, Pages 232.

Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed. Carl Jung, The Red Book, Page 232.

I am weary, my soul, my wandering has lasted too long, my search for myself outside of myself. Carl Jung, The Red Book, Page 233.

Into what mist and darkness does your path lead? ... I limp after you on crutches of understanding. I am a man and you stride like a God. Carl Jung, The Red Book, Page 234.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God? Carl Jung to his Soul, The Red Book, Page 233.

Man must recognize his complicity in the act of evil. Carl Jung, The Red Book, LN 291.

When you begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung, The Red Book, LN 248

No one has my God, but my God has everyone. Carl Jung, The Red Book, Page 245.

If no outer adventure happens to you, then no inner adventure happens to you either. Carl Jung, The Red Book, Page 263.

Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God but sit in a solitary place and sing incantations in the ancient manner. Carl

Jung, The Red Book, Page 284.

The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.

Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world. Carl Jung, The Red Book, Page 288.

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Red Book, Page 371.

Show me a sane man and I will cure him for you. Attributed to but unproven to have been spoken by Carl Jung.

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.

You are the suffering heart of your one-star God, who is Abraxas to his world. Carl Jung's Soul, The Red Book, Page 371.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; The Red Book, Introduction, Page 196.

First: these qualities are differentiated and separate in us; therefore they do not cancel each other out but are effective. Thus we are the victims of the pairs of opposites. The Pleroma is rent within us. Carl Jung, The Red Book, Page 348.

Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love. Carl Jung, The Red Book, Page 326.

Salome loves me, do I love her? I hear wild music, a tambourine, a sultry moonlit night, the bloody-staring head of the holy one—fear seizes me. Carl Jung, The Red Book, Page 264.

The Mysterium showed me the things which lay before me and had to be fulfilled. … What happened was my wandering with myself, through whose suffering I had to earn what served for the completion of the Mysterium I had seen. Carl Jung, The Red Book, Page 255.

If you look into yourselves, you will see … the nearby as far-off and infinite, since the world of the inner is as infinite as the world of the outer. Carl Jung, The Red Book, Page 264.

Who exhausts the mystery of love? …

There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.

An opus is needed, that one can squander decades on, and do it out of necessity I must catch up with a piece of the Middle Ages. Carl Jung, The Red Book, Page 354.

So—you see even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome. Scholar's Daughter to Carl Jung, The Red Book, Pages 262-3.

Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new. Carl Jung, The Red Book, Page 239.

Events signify nothing, they signify only in us. We create the meaning of events. The meaning is and always was artificial. We make it. Carl Jung, The Red Book, Page 239.

The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.

You must be in the middle of life, surrounded by death on all sides. Carl Jung, The Red Book, Page 370.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

Whoever lives invents his life for himself. Carl Jung, The Red Book, Page 357.

If I am bound to men and things, I can neither go on with my life to its destination nor can I arrive at my very own and deepest nature. Nor can death begin in me as a new life, since I can only fear death. Carl Jung, The Red Book, Page 356.

I saw how we live toward death, how the swaying golden wheat sinks together under the scythe of the reaper, / like a smooth wave on the sea-beach. Carl Jung, The Red Book, Page 268.

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

"The Bhagavad Gita says whenever there is a decline of the law and 'an increase in iniquity; then I put forth myself for the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age." Jung's marginal note, The Red Book, Footnote 281, Page 317.

Thus, the making of Liber Novus was by no means a peculiar and idiosyncratic activity, nor the product of a psychosis. Rather, it indicates the close intersections between psychological and artistic experimentation with which many individuals were engaged at this time. Sonu Shamdasani, The Red Book, Introduction, Page 204.

I leave the spirit of this world which has thought Christ through to the end and step over into that other funny-frightful realm in which I can find Christ again. Carl Jung, The Red Book, Page 295.

Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. Carl Jung, The Red Book, Page 296.

May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you. Carl Jung, The Red Book, Pages 297.

What seeks to distance you from Christianity and its holy rule of love are the dead, who could find no peace in the Lord since their uncompleted work has followed them. Carl Jung, The Red Book, Pages 297.

However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration. Carl Jung, The Red Book, Pages 297.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Pages 299.

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, The Red Book, Page 236.

Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love. Philemon to the “Shade” [Christ], The Red Book, Page 356.

You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease. A Dark Form to Philemon, The Red Book, Page 355.

"One is the beginning, the Sun God.

"Two is Eros, for he binds two together and spreads himself out in brightness.

"Three is the Tree of Life, for it fills space with bodies.

"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Philemon, The Red Book, 351.

Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. Philemon, The Red Book, Page 351.

The growing one is the TREE OF LIFE. It greens by heaping up growing living matter. Philemon, The Red Book, Page 351.

You should be a vessel of life, so kill your idols. Carl Jung to his Ego, The Red Book, Page 334.

You should be the vessel and womb of life; therefore I shall purify you. Carl Jung to his Ego, The Red Book, Page 330.

May love be subject to torment, but not life. As long as love goes pregnant with life, it should be respected; but if it has given birth to life from itself it has turned into an empty sheath and expires into transience. Carl Jung to his Ego, Liber Novus, Page 327.

I speak against the mother who bore me, I separate myself from the bearing womb. I speak no more for the sake of love, but for the sake of life. Carl Jung to his Ego, Liber Novus, Page 327.

Therefore a wise man does not want to be a charioteer, for he knows that will and intention certainly attain goals but disturb the becoming of the future. Carl Jung to his Ego, Liber Novus, Page 311.

Salome is hence apparently no (complete) correct embodiment of Eros, but a variety of the same. (This supposition is later confirmed.) That she is actually an incorrect allegory for Eros also stems from the fact that she is blind. Carl Jung, Liber Novus, Page 365.

The images of the "Mystery play," on the other hand, personify principles accessible to thinking and intellectual understanding, and their allegorical manner accordingly also invites such an attempt at explanation. Carl Jung, Liber Novus, Page 365.

A descendent of Logos is Nous, the intellect, which has done away with the commingling of feeling, presentiment, and sensation. Carl Jung, Liber Novus, Page 365.

What is the power of the individual against the voice of the whole people in him? Carl Jung, Liber Novus, Page 365.

Two figures-the old sage and the young maiden-step into the field of vision, unexpectedly for consciousness, but characteristic of the mythological spirit upon which consciousness rests. Carl Jung, Liber Novus, Page 365.

It [Eros] is not form-giving but form-fulfilling; it is the wine that will be poured into the vessel; it is not the bed and direction of the stream but the impetuous water flowing in it. Carl Jung, Liber Novus, Page 365.

The house represents a fixed abode, which indicates that Logos and Eros have perma-

nent residence in us. Carl Jung, Liber Novus, Page 365.

Salome is represented as the daughter of Elijah, thus expressing the order of succession. Carl Jung, Liber Novus, Page 365.

Whereas Logos is ordering and insistence, Eros is Dissolution and Movement. Carl Jung, Liber Novus, Page 365.

The old prophet expresses persistence, but the young maiden denotes movement. Carl Jung, Liber Novus, Page 365.

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.

This suggests that Eros does not tend toward the right, the side of consciousness, conscious will and conscious choice, but toward the side of the heart, which is less subject to our conscious will. Carl Jung, Liber Novus, Page 366.

From the perspective of Logos, following a movement blindly is a sin, because it is one-sided and violates the law that man must forever strive for the highest degree of consciousness. Carl Jung, Liber Novus, Page 366.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness. Carl Jung, Liber Novus, "Draft" Footnote 163, Page 246.

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the unlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror. Carl Jung, The Red Book, Page 299.

My pleasure is dead and turned to stone, because I did not love Salome. Carl Jung, Liber Novus, Page 250, Draft, Footnote 198.

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never

been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

Only then I learned psychological objectivity. Only then could I say to a patient, 'Be quiet, something is happening.' There are such things as mice in a house. You cannot say you are wrong when you have a thought. For the understanding of the unconscious we must see our thoughts as events, as phenomena. Carl Jung, Liber Novus, Page 249, Footnote 188.

Desire without forethinking gains much but keeps nothing; therefore his desire is the source of constant disappointment. Carl Jung, Liber Novus, Page 249, Footnote 190.

If pleasure is united with forethinking, the serpent lies before them. Carl Jung, Liber Novus, Page 249, Footnote 190.

You should always ask yourself what you desire, since all too many do not know what they want. Carl Jung, Liber Novus, Page 249, Footnote 190.

Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil. Carl Jung, Liber Novus, Page 253. Footnote 211.

This is how madness begins, this is madness. You cannot get conscious of these unconscious facts without giving yourself to them. If you can overcome your fear of the unconscious and can let yourself go down, then these facts take on a life of their own. Carl Jung, Liber Novus, Page 253. Footnote 211.

In this deification mystery you make yourself into the vessel and are a vessel of creation in which the opposites reconcile. Carl Jung, Liber Novus, Page 253. Footnote 211.

Evil is one-half of the world, one of the two pans of the scale. Carl Jung, Liber Novus, Page 274, Footnote 72.

In this bloody battle death steps up to you, just like today where mass killing and dying fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

To live what is right and to let what is false die, that is the art of life. Carl Jung, Liber Novus, Page 274, Footnote 75.

Life is an energetic process like any other. But every energetic process is in principle irreversible and therefore unequivocally directed toward a goal, and the goal is the state of rest. Carl Jung, Liber Novus, Page 274, Footnote 75.

From the middle of life, only he who is willing to die with life remains living. Carl Jung, Liber Novus, Page 274, Footnote 75.

Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death …Not wanting to live is identical with not wanting to die. Becoming and passing away is the same curve. Carl Jung, Liber Novus, Page 274, Footnote 75.

The Buddha did not need quite so long to see that even rebirths are vain. Carl Jung,

Liber Novus, Page 298, Footnote 94.

His [Christ's] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.

There are not too many truths, there are only a few. Their meaning is too deep to grasp other than in symbols. Carl Jung, The Red Book, Page 291.

If the word is a sign, it means nothing. But if the word is a symbol, it means everything. Carl Jung, The Red Book, Page 310.

One creates inner freedom only through the symbol. Carl Jung, The Red Book, Page 311.

Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead. Carl Jung, Liber Novus, Page 298, Footnote 187.

But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence. Carl Jung, Liber Novus, Page 278, Footnote 188.

The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened and became tired and sick of life and yearned to die to this world already in their living bodies. And thus you too lead the dead to their completion with your work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

Stupidity is one of man's strange hobbyhorses. There is something divine about it, and yet something of the megalomania of the world. Liber Novus, Page 316, Footnote 277.

Somewhat deaf somewhat blind, it [Stupidity] brings about necessary fate and keeps from us the virtuousness coupled with rationality. Carl Jung, Liber Novus, Page 316, Footnote 277.

It [Stupidity] is what separates and isolates the mixed seeds of life, affording us thus with a clear view of good and evil, and of what is reasonable and what not. Liber Novus, Page 316, Footnote 277.

But on the fourth night I cried, "To journey to Hell means to become Hell oneself. It is all frightfully muddled and interwoven. Carl Jung, Liber Novus, Page 240.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down

to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother. Carl Jung, Liber Novus, Page 244.

Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell but rose to the heights in the beyond. Carl Jung, Liber Novus, Page 244.

He who journeys to Hell also becomes Hell; therefore do not forget from whence you come. Carl Jung, Liber Novus, Page 244.

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, Liber Novus, Page 244.

What do you think of the essence of Hell? Hell is when the depths come to you with all that you no longer are or are not yet capable of. Hell is when you can no longer attain what you could attain. Carl Jung, Liber Novus, Page 244.

Hell is when you must think and feel and do everything that you know you do not want. Carl Jung, The Red Book, Page 244

Hell is when you know that you’re having to is also a wanting to, and that you yourself are responsible for it. Carl Jung, The Red Book, Page 244

Hell is when you know that everything serious that you have planned with yourself is also laughable, that everything fine is also brutal, that everything good is also bad, that everything high is also low, and that everything pleasant is also shameful. Carl Jung, The Red Book, Page 244

The way to your beyond leads through Hell and in fact through your own wholly particular Hell, whose bottom consists of knee-deep rubble, whose air is the spent breath of millions, whose -fires are dwarflike passions, and whose devils are chimerical sign-boards. Carl Jung, Liber Novus, Page 262.

When you step into your own Hell, never think that you come like one suffering in beauty; or as a proud pariah, but you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table. Carl Jung, Liber Novus, Page 262.

But the deepest Hell is when you realize that Hell is also no Hell, but a cheerful Heaven, not a Heaven in itself, but in this respect a Heaven, and in that respect a Hell. Carl Jung, Liber Novus, Page 244.

I wait, secretly anxious. I see a tree arise from the sea. Its crown reaches to Heaven

and its roots reach down into Hell. Carl Jung, Liber Novus, Page 300.

There are hellish webs of words, only words, but what are words? Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them. Carl Jung, Liber Novus, Page 300.

Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment. Carl Jung, Liber Novus, Page 300.

This is really Good Friday; upon which the Lord died and descended into Hell and completed the mysteries. This is the Good Friday when we complete the Christ in us, and we descend to Hell ourselves. Carl Jung, Liber Novus, Page 300.

Who among the living is Christ and journeys to Hell in living flesh? Carl Jung, Liber Novus, Page 300.

I have been baptized with impure water for rebirth. A flame from the fire of Hell awaited me above the baptismal basin. Carl Jung, Liber Novus, Page 304.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself. Carl Jung, Liber Novus, Page 234.

The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly. Carl Jung, Liber Novus, Page 238.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

No one saves us from the evil of becoming, unless we choose to go through Hell. Carl Jung, Liber Novus, Page 318.

Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God’s name?" Carl Jung, Liber Novus, Footnote 51, Page 233.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber

Novus, Page 234.

No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, Liber Novus, Page 235.

You still have to learn this, to succumb to no temptation, but to do every thing of your own will; then you will be free and beyond Christianity. Carl Jung, Liber Novus, Page 235.

But just as Judas is a necessary link in the chain of the work of redemption, so is our Judas betrayal of the hero also a necessary passageway to redemption. Carl Jung, Liber Novus, Footnote 107, Page 242.

I saw a terrible flood that covered all the northern and low-lying lands between the North Sea and the Alps. It reached from England up to Russia, and from the coast of the North Sea right up to the Alps. I saw yellow waves, swimming rubble, and the death of countless thousands. Carl Jung, Liber Novus, Page 231.

Look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it? Carl Jung, Liber Novus, Page 236.

The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear. Carl Jung, Liber Novus, Page 238.

The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness. Carl Jung, Liber Novus, Page 238.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

I went through a torment unto death and I felt certain that I must kill myself if I could not solve the riddle of the murder of the hero. Carl Jung, Liber Novus, Page 242.

The three days descent into Hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness. Carl Jung, Liber Novus, Footnote 135, Page 243.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Liber Novus, Page 243.

You serve the spirit of this time and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. Carl Jung, Liber Novus, Page 253.

It belongs to this mystery that man is not redeemed through the hero but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung, Liber Novus, Page 253.

You are Christians and run after heroes and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe. Carl Jung, Liber Novus, Page 254.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

To be Christ oneself is the true following of Christ. Carl Jung, Liber Novus, Footnote 233, Page 254.

The mystery showed me in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for I still had to earn all of them. Carl Jung, Liber Novus, Page 254.

I: "You sound cool and sneering. Have you never broken your heart over the holiest mysteries of our Christian religion?" Carl Jung to The Red One, Liber Novus, Page 259.

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

Christ overcame the world by burdening himself with its suffering, but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.

Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me. Carl Jung, Liber Novus, Page 250.

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. Carl Jung, Liber Novus, Page 250.

The sexuality of man is more earthly, that of woman is more spiritual. Philemon, Liber Novus, Page 352.

It is strange that Salome's garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise? Carl Jung, Liber Novus, Page 249, Draft, Footnote 178.

A: "I ask you, was this [Logos] a concept, a word? It was a light, indeed a man, and lived among men. You see, Philo only lent John the word so that John would have at his disposal the word 'Logos' alongside the word 'light' to describe the son of man. John gave to living men the meaning of the Logos, but Philo gave Logos as the dead concept that usurped life, even the divine life. Through this the dead does not gain life, and the living is killed. And this was also my atrocious error." Ammonius to Carl Jung, Liber Novus, Page 269.

If you have become a sacrifice to the ideal, then the ideal cracks open, plays carnival with you, and goes to Hell on Ash Wednesday. Carl Jung, Liber Novus, Page 276.

If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go my own way, and I will also no longer call myself a Christian. Carl Jung, Liber Novus, Page 293.

Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us. Carl Jung, Liber Novus, Page 293.

It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity, but it does not leave you. Your liberation from it is delusion. Christ is the way. Carl Jung, Liber Novus, Page 293.

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself. And therefore he was the greatest of them all, and the powers of this world did not reach him. Carl Jung, Liber Novus, Page 296.

The number of the unredeemed dead has become greater than the number of living Christians; therefore it is time that we accept the dead. Carl Jung, Liber Novus, Page 297.

I: "But don't you think that Christianity could ultimately be a transformation of your Egyptian teachings?"

Anchorite: "If you say that our old teachings were less adequate expressions of Christianity, then I'm more likely to agree with you." Carl Jung and the Anchorite, Liber Novus, Page 272.

When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person. Thus the two

became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture, and which lasted until the time of Christ. Carl Jung, Liber Novus, Pages 314.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The hibernal rains began with Christ. He taught mankind the way to Heaven. We teach the way to earth. Hence nothing has been removed from the Gospel, but only added to it. Carl Jung, Liber Novus, Page 316.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable. Carl Jung, Footnote 276, Liber Novus, Page 367.

But if the living I approaches this condition, its passion may leave it, though it will not die. Or are we not our passion? And what happens to our passion when it leaves the I? The I is consciousness, which only has eyes in front. It never sees what is behind it. Carl Jung, Liber Novus, Page 367.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead. Carl Jung, Liber Novus, Page 230.

I resisted recognizing that the everyday belongs to the image of the Godhead. I fled this thought; I hid myself behind the highest and coldest stars. But the spirit of the depths caught up with me and forced the bitter drink between my lips. Carl Jung, Liber Novus, Page 230.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. Carl Jung, The Red Book, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination. Carl Jung, Liber Novus, Page 283.

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, Liber Novus, Page 283.

But I loved my God, and took him to the house of men, since I was convinced that he also really lived as a fantasy, and should therefore not be left behind, wounded and sick. Carl Jung, Liber Novus, Page 283.

So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. But if we turn the God into fantasy, he is in us and is easy to bear. Carl Jung, Liber Novus, Page 283.

The God outside us increases the weight of everything heavy, while the God within us lightens everything heavy: Hence all Christophers have stooped backs and short breath, since the world is heavy. Carl Jung, Liber Novus, Page 283.

Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else. Carl Jung, Liber Novus, Page 283.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will

become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

My God had torn me apart terribly, he had drunk the juice of my life, he had drunk my highest power into him and became marvelous and strong like the sun, an unblemished God who bore no stigma or flaw. He had taken my wings from me, he had robbed me of the swelling force of my muscles, and the power of my will disappeared with him. He left me powerless and groaning. Carl Jung, Liber Novus, Page 287.

The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil. Carl Jung, Liber Novus, Page 287.

The God suffers because you continue to suffer from loving evil. You do not suffer from evil because you recognize it, but because it affords you secret pleasure, and because you believe it promises the pleasure of an unknown opportunity. Carl Jung, Liber Novus, Page 287.

When we have succeeded in making a God, and if through this creation our whole force has entered into this design, we are filled with an overwhelming desire to rise with the divine sun and to become a part of its magnificence. Carl Jung, Liber Novus, Page 288.

If the God alights from matter, we feel the emptiness of matter as one part of endless empty space. Carl Jung, Liber Novus, Page 288.

When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world. Carl Jung, Liber Novus, Page 288.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

But the way is my own self my own life founded upon myself. The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. Carl Jung, Liber Novus, Page 292.

The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead. Carl Jung, Liber Novus, Page 238.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, Liber Novus, Page 241.

In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals could kill a God in a duel? You can reach your God only as an assassin, if you want to overcome him. Carl Jung, Liber Novus, Page 242.

Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. Carl Jung, Liber Novus, Page 242.

Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. Carl Jung, Liber Novus, Page 242.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God. Carl Jung, Liber Novus, Pages 243.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

The Gods envy the perfection of man, because perfection has no need of the Gods. But

since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself. Carl Jung, Liber Novus, Page 244.

If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. Carl Jung, Liber Novus, Page 245.

We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God. Carl Jung, Liber Novus, Page 245.

Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Carl Jung, Liber Novus, Page 245.

There is a true love that does not concern itself with neighbors. Carl Jung, Liber Novus, Page 244.

Opposing me, the God sank into my heart when I was confused by mockery and worship, by grief and laughter, by yes and no. Carl Jung, Liber Novus, Page 244.

If you embrace your self then it will appear to you as if the world has become cold and empty. The coming God moves into this emptiness. Carl Jung, Liber Novus, Page 245.

But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung, Liber Novus, Page 245.

Now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time it resembles Michelangelo’s sitting Moses-it is Elijah. Carl Jung, Liber Novus, Pages 248-9, Footnote 187.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

Whoever reverses this word and others that I speak, is a player, since he doesn’t respect the spoken word. Know that you attain yourself from what you read in a book. You read as much into a book as out of it. Carl Jung, Liber Novus, Draft Footnote 145, Page 244.

Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. Carl Jung, Liber Novus, Page 250.

On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Carl Jung, Liber Novus, Page 250.

My thoughts are not my self but exactly like the things of the world, alive and dead. Just as I am not damaged through living in a partly chaotic world, so too I am not damaged if I live in my partly chaotic thought world. Thoughts are natural events that you do not possess, and whose meaning you only imperfectly recognize. Carl Jung, Liber Novus, Page 250.

Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his thinking, and therefore he kills the pleasure of the forest and that of the wild animals. Man is violent in his desire, and he himself becomes a forest and a forest animal. Carl Jung, Liber Novus, Page 250.

Man doesn't only grow from within himself for he is also creative from within himself. The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, Liber Novus, Page 253.

The God holds the separate principles in his power, he unites them. The God develops through the union of the principles in me. He is their union. Carl Jung, Liber Novus, Page 254.

I saw that a new God had come to be out of Christ the Lord, a young Hercules. Carl Jung, Footnote 237, Liber Novus, Page 254.

I know how to dance. Yes, would we could do it by dancing! Dancing goes with the mating season. I know that there are those who are always in heat, and those who also want to dance for their Gods. Some are ridiculous and others enact Antiquity, instead of honestly admitting their utter incapacity for such expression. Carl Jung to The Red One, Liber Novus, Page 260.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

You are completely alone in this struggle, since your Gods have become deaf. You do not know which devils are greater, your vices, or your virtues. But of one thing you are certain, that virtues and vices are brothers. Carl Jung, Liber Novus, Page 274.

And while I struggled with God, the devil prepared himself for my reception, and tore me just as far to his side. There, too, I found no boundaries other than surfeit and disgust. I did not live but was driven; I was a slave to my ideals. Carl Jung, Liber Novus, Page 274.

He had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the

eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word, which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. Carl Jung, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. Carl Jung, Liber Novus, Page 352.

Spirituality conceives and embraces. It is womanlike and therefore we call it MATER COELESTIS, the celestial mother. Sexuality engenders and creates. It is manlike, and therefore we call it PHALLOS, the earthly father. The sexuality of man is more earthly, that of woman is more spiritual. The spirituality of man is more heavenly, it moves toward the greater. Carl Jung, Liber Novus, Page 353.

The sexuality of man goes toward the earthly, the sexuality of woman goes toward the spiritual. Man and woman become devils to each other if they do not distinguish their sexuality. Carl Jung, Liber Novus, Page 353.

If you do not differentiate yourselves from sexuality and from spirituality, and do not regard them as an essence both above and beyond you, you are delivered over to them as qualities of the Pleroma. Carl Jung, Liber Novus, Page 353.

Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, Manifestations of the Gods, and hence reach beyond you, existing in themselves. Carl Jung, Liber Novus, Page 353.

No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. Carl Jung, Liber Novus, Page 353.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

Man remains the same, even if you create a new model of God for him. He remains an imitator. What was word, shall become man. The word created the world and came before the world. It lit up like a light in the darkness, and the darkness did not comprehend it. Carl Jung, Liber Novus, Page 271.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. Carl Jung, Liber Novus, Page 300.

For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself. Carl Jung, Liber Novus, Page 300.

Is there a suffering that would be too great to want to undergo for our God? Carl Jung, Liber Novus, Page 300.

When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. Carl Jung, Liber Novus, Page 303.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way. It is limited enough, so do not pile up more limitation. Carl Jung, Liber Novus, Page 307.

You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. Carl Jung, The Red Book, Page 291.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.

On emerging, the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the God wants neither the one nor the other. He wants the middle way: But the middle is the beginning of the long road. Carl Jung, Liber Novus, Page 311.

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. Carl Jung, Liber Novus, Page 329.

You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Carl Jung, Liber Novus, Page 329.

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.

We must heal ourselves from the God, since he is also our heaviest wound. Carl Jung, Liber Novus, Page 338.

For in the first instance the God’s power resides entirely in the self since the self is completely in the God, because we were not with the self. We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into dissolution. Carl Jung, Liber Novus, Page 338.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie. Carl Jung, Liber Novus, Page 339.

I believe that we have the choice: I preferred the living wonders of the God. I daily

weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung, Liber Novus, Page 339.

The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God. Carl Jung, Liber Novus, Page 339.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

You announced yourself to me in advance in dreams. They burned in my heart and drove me to all the boldest acts of daring and forced me to rise above myself. You let me see truths of which I had no previous inkling. You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus, Page 233.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

Dreams are the guiding words of the soul. Carl Jung, Liber Novus, Page 233.

The spirit of the depths even taught me to consider my action and my decision as dependent on dreams. Dreams pave the way for life, and they determine you without you understanding their language. Carl Jung, Liber Novus, Page 233.

Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not. Carl Jung, Liber Novus, Page 233.

The dream is not only the fulfillment of infantile desires, but also symbolizes the future. The dream provides the answer through the symbol, which one must understand. Carl Jung, Liber Novus, Page 233, Footnote 53.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to

Carl Jung’s Soul, Liber Novus, Page 344.

God is not dead. He is as alive as ever. Philemon, Liber Novus, Page 348.

God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.

God is a quality of the Pleroma, and everything I have said about creation also applies to him. Philemon, Liber Novus, Page 348.

Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself. Philemon, Liber Novus, Page 348.

Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God. Philemon, Liber Novus, Page 348.

Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Philemon, Liber Novus, Page 349.

Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, Liber Novus, Page 349.

I: "How can I love you? How do you come to this question? I see only one thing, you are Salome, a tiger, your hands are stained with the blood of the holy one. How should I love you?" Carl Jung, Liber Novus, Page 246.

S: "You do me wrong. Elijah is my father, and he knows the deepest mysteries. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn’t you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?" Salome to Carl Jung, Liber Novus, Page 246.

E: "She loved the prophet who announced the new God to the world. She loved him; do you understand that? For she is my daughter." Elijah to Carl Jung on Salome, Liber Novus, Page 246

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

E: "We are real and not symbols." Elijah to Carl Jung, Liber Novus, Page 246.

Apart from Elijah and Salome I found the serpent as a third principle. It is a stranger to both principles although it is associated with both. The serpent taught me the unconditional difference in essence between the two principles in me. Carl Jung and Elijah, Liber Novus, Page 247.

The place where Elijah and Salome live together is a dark space and a bright one. The dark space is the space of forethinking. It is dark so he who lives there requires vision. Carl

Jung and Elijah, Liber Novus, Page 247.

A thinker who descends in to his fore thinking finds his next step leading into the garden of Salome. Therefore the thinker fears his forethought, although he lives on the foundation of fore thinking. The visible surface is safer than the underground. Thinking protects against the way of error, and therefore it leads to petrification. Carl Jung and Elijah, Liber Novus, Page 248.

This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. Carl Jung, The Red Book, Page 283.

I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary. Carl Jung, The Red Book, Page 229.

A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly fore-thought to obtain renewal. But forethought leads to Salome. Carl Jung, Liber Novus, Page 248.

Because I was a thinker and caught sight of the hostile principle of pleasure from fore-thinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. Carl Jung, Liber Novus, Page 248.

In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung, Liber Novus, Page 248.

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. Unknown Woman to Carl Jung, Liber Novus, Page 339.

The yoke of men is lighter than the yoke of the God; therefore everyone seeks to yoke the other out of mercy. But he who does not fall into the hands of men falls into those of the God. May he be well, and may woe betide him! There is no escape. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Outrage? I laugh at your outrage. The God knows only power and creation. He com-mands and you act. Your anxieties are laughable. There is only one road, the military road of the Godhead. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Unknown woman to Carl Jung, Liber Novus, Page 339.

Jung noted: "Astrologically the beginning of the next Aeon, according to the starting point you select, falls between AD 2000 and 2200" (CW 9,2, §149, note 88). Liber Novus, Page 316, Footnote 274.

"If as seems probable, the Aeon of the fishes is ruled by the archetypal motif of the 'hostile brothers,' then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized"). Liber Novus, Page 316, Footnote 275

He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for "fishes") is known as the sign of the fish and is often represented by two fish swimming in opposite directions. Liber Novus, Page 316, Footnote 273.

I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men. Carl Jung, Liber Novus, Page 308.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

An old secret fire burns between us, giving sparse light and ample warmth. The primordial fire that conquers every necessity shall burn again, since the night of the world is wide and cold, and the need is great. Carl Jung, Liber Novus, Page 280.

into the desert, into the desert of my own self. Carl Jung, Liber Novus, Page 235.

The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us. Carl Jung, Liber Novus, Page 366.

My God rose in the Eastern sky; brighter than the heavenly host and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

I do not doubt I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should My soul leads me and will be. Carl Jung, Liber Novus, Page 289.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it

cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

But the image of the God's formation in me was not yet destroyed. I dread this destruction, since it is terrible, an unprecedented desecration of temples. Everything in me strives against this abysmal abomination. For I still did not know what it means to give birth to a God. Carl Jung, Liber Novus, Page 289.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

But the soul suffers great need, since outer freedom is of no use to it. Carl Jung, Liber Novus, Page 311.

Salvation is a long road that leads through many gates. These gates are symbols. Carl Jung, Liber Novus, Page 311.

Each new gate is at first invisible; indeed it seems at first that it must be created, for it exists only if one has dug up the spring's root, the symbol. Carl Jung, Liber Novus, Page 311.

But if you pay close attention, you will see that the most masculine man has a feminine soul, and the most feminine woman has a masculine soul. Carl Jung, Liber Novus, Page 263.

The more manly you are, the more remote from you is what woman really is, since the feminine in yourself is alien and contemptuous. Carl Jung, Liber Novus, Page 263.

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Carl Jung, Liber Novus, Page 279.

Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. Carl Jung, Liber Novus, Page 279.

Did you ever think of the evil in you? Carl Jung, Liber Novus, Page 274.

But did you know what evil is, and that it stands precisely right behind your virtues, that it is also your virtues themselves, as their inevitable substance? Carl Jung, Liber Novus, Page 274.

You locked Satan in the abyss for a millennium, and when the millennium had passed, you laughed at him, since he had become a children's fairy tale. But if the dreadful great one raises his head, the world winces. Carl Jung, Liber Novus, Page 274.

I am alone, but I fill my solitariness with my life. I am man enough. I am noise, conversation, comfort, and help enough unto myself. Carl Jung, Liber Novus, Page 277.

I hurry toward the East and my rising—I will my rising. Carl Jung, Liber Novus, Page 277.

My God, I love you as a mother loves the unborn whom she carries in her heart. Carl Jung, Liber Novus, Page 286.

My soul leads me into the desert, into the desert of my own self. Carl Jung, Liber Novus, Page 235.

The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us. Carl Jung, Liber Novus, Page 366.

My God rose in the Eastern sky; brighter than the heavenly host and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

I do not doubt I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt the serpent represents a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should My soul leads me and will be. Carl Jung, Liber Novus, Page 289.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. Carl Jung, Liber Novus, Page 291.

If one accepts the symbol, it is as if a door opens leading into a new room whose existence one previously did not know. Carl Jung, Liber Novus, Page 311.

But woe unto you, who replace this incompatible multiplicity with a single God. Carl Jung, Liber Novus, Page 351.

Happy am I who can recognize the multiplicity and diversity of the Gods. Carl Jung, Liber Novus, Page 351.

The fire burns right through you. That which guides forces you onto the way. Carl Jung, Liber Novus, Page 291.

I believe we have the choice: I preferred the living wonders of the God. Carl Jung, Liber Novus, Page 339.

My life wants itself whole. Carl Jung, Liber Novus, Page 339.

I understood that the God whom we seek in the absolute was not to be found in absolute beauty, goodness, seriousness, elevation, humanity or even in godliness. Carl Jung, Liber Novus, Page 243

How can man live in the womb of the God if the Godhead himself attests only to one-half of him? Carl Jung, Liber Novus, Page 243

Man's torment is so great and the air of the heights so weak that he can hardly live anymore. Carl Jung, Liber Novus, Page 243

A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally. Carl Jung, Liber Novus, Page 261

If ever the devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it. Carl Jung, Liber Novus, Page 261

Although the devil very much abhors religion for its particular solemnity and candor, it has become apparent, however, that it is precisely through religion that the devil can be brought to an understanding. Carl Jung, Liber Novus, Page 261

Salvation is the resolution of the task. Carl Jung, Liber Novus, Page 311

But your darkness should grasp the light. Carl Jung, Liber Novus, Page 270

And thus the word should become what the darkness can comprehend, since what use is the light if the darkness does not comprehend it? Carl Jung, Liber Novus, Page 270

In words the emptiness and the fullness flow together. Hence the word is an image of God. Carl Jung, Liber Novus, Page 299

But who should live your life if you do not live it? Carl Jung, Liber Novus, Page 249

It is not only stupid to exchange your own life for an alien one, but also a hypocritical game, because you can never really live the life of others, you can only pretend to do it, deceiving the other and yourself, since you can only live your own life. Carl Jung, Liber Novus, Page 249

Fulfill that which comes to you. Carl Jung, Liber Novus, Page 300

Salome's performance was deification. Carl Jung, Liber Novus, Page 253. Footnote 211.

But my eyes were opened, and I saw that you are a lover of your soul, who anxiously

and jealously guards its treasure. Carl Jung to Philemon, The Red Book, Page 315

The practice of magic consists in making what is not understood understandable in an incomprehensible manner. Carl Jung, The Red Book, Page 314.

Whoever is in love is a full and overflowing vessel and awaits the giving. Whoever is in fore thinking is deep and hollow and awaits fulfillment. Carl Jung, The Red Book, Page 253.

To be that which you are is the bath of rebirth. Carl Jung, The Red Book, Page 266

My street leads to the valleys where men live. I am a wandering beggar. And I remain silent. Carl Jung, The Red Book, Page 316.

The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things. Carl Jung, The Red Book, Page 229

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the Inexplicable and the paradoxical. Carl Jung, The Red Book, Page 229.

If pleasure is united with forethinking, the serpent lies before them. Carl Jung, Liber Novus, Page 249, Footnote 190.

I am alone, but I fill my solitariness with my life. I am man enough. I am noise, conversation, comfort, and help enough unto myself. Carl Jung, Liber Novus, Page 277.

Therefore I had to remain true to love, and, devoted to it voluntarily, I suffer the dismembering and thus attain bonding with the great mother, that is, the stellar nature, liberation from bondage to men and things. Carl Jung, Red Book, Page 356.

If I am bound to men and things, I can neither go on with my life to its destination nor can I arrive at my very own and deepest nature. Nor can death begin in me as a new life, since I can only fear death. Carl Jung, Red Book, Page 356.

How else could I experience death other than through remaining true to love and willingly accepting the pain and all the suffering? Carl Jung, Red Book, Page 356.

It is difficult to remain true to love since love stands above all sins. He who wants to remain true to love must also overcome sin. Carl Jung, Red Book, Page 356

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.

I am alone, but I fill my solitariness with my life. Carl Jung, Liber Novus, Page 277.

I want to love my God, the defenseless and helpless one. I want to care for him, like a child. Carl Jung, Liber Novus, Page 286.

Death is more enduring of all things, that which can never be cancelled out. Carl Jung, Liber Novus, Page 323

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don't you know yet that it comes from me and belongs to me?" Carl Jung, Red Book, Page 241.

Banality is my element. Carl Jung's Soul, The Red Book, Page 317

The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Carl Jung, The Red Book, 240.

Only then I learned psychological objectivity. Only then could I say to a patient, 'Be quiet, something is happening.' There are such things as mice in a house. You cannot say you are wrong when you have a thought. For the understanding of the unconscious we must see our thoughts as events, as phenomena. Carl Jung, Liber Novus, Page 249, Footnote 188.

My thoughts are not my self but exactly like the things of the world, alive and dead. Just as I am not damaged through living in a partly chaotic world, so too I am not damaged if I live in my partly chaotic thought world. Thoughts are natural events that you do not possess, and whose meaning you only imperfectly recognize. Carl Jung, Liber Novus, Page 250.

Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his thinking, and therefore he kills the pleasure of the forest and that of the wild animals. Man is violent in his desire, and he himself becomes a forest and a forest animal. Carl Jung, Liber Novus, Page 250.

The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us. Carl Jung, Liber Novus, Page 366.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

The Corrected Draft continues: "The serpent is not only a separating but also a unifying principle" (p. 91). Carl Jung, Liber Novus, Page 247, Footnote 172.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is

the old dragon himself. Carl Jung, Liber Novus, Page 318.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word, which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. Carl Jung, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, Liber Novus, Page 280.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.

The Red Book and Blood:

And at that time someone asked me what I thought about world events in the near future. I said that I had no thoughts, but saw blood, rivers of blood. Carl Jung, Red Book, Page 198-199

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Red Book, Page 230

You will recognize the supreme meaning by the fact that he is laughter and worship, a bloody laughter and a bloody worship. A sacrificial blood binds the poles. Those who know this laugh and worship in the same breath. Carl Jung, Red Book, Page 230

After this, however, my humanity approached me and said: "What solitude, what coldness of desolation you lay upon me when you speak such! Reflect on the destruction of being and the streams of blood from the terrible sacrifice that the depths demand."’ Carl Jung, Red Book, Page 230

From then on the anxiety toward the terrible event that stood directly before us kept coming back. Once I also saw a sea of blood over the northern lands. Carl Jung, Red Book,

Page 231

And I plucked the ripe fruit and gave it to you and I do not know what I poured out for you, what bitter-sweet intoxicating drink, which left on your tongues an aftertaste of blood. Carl Jung, Red Book, Page 231

Every word so far lives for me and strengthens me just where I feel weak, but as you say the world is very far away from it in mood today. That does not matter too much, a book can swing even a whole world if it is written in fire and blood" Carl Jung, Red Book, Page 232, fn 44.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself£ not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Red Book, Page 234

I hear the flow of underground waters. I see the bloody head of a man on the dark stream. Someone wounded, someone slain floats there. I take in this image for a long time, shuddering. I see a large black scarab floating past on the dark stream. Carl Jung, Red Book, Page 237

A thousand serpents crowd around, veiling the sun. Deep night falls. A red stream of blood, thick red blood springs up, surging for a long time, then ebbing. I am seized by fear. What did I see? Carl Jung, Red Book, Page 237

I was able to link the picture up with the sea of blood I had previously fantasized about. / Though I could not then grasp the significance of the hero killed, soon after I had a dream in which Siegfried was killed by myself It was a case of destroying the hero ideal of my efficiency. Carl Jung, Red Book, Page 238, fn 85

Blood shone at me from the red light of the crystal, and when I picked it up to discover its mystery, there lay the horror uncovered before me: in the depths of what is to come lay murder. The blond hero lay slain. Carl Jung, Red Book, Page 239

And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness. Out of that burst the powerful and ever unvanquished source of blood. This was what was to come, which you now experience in your life, and it is even more than that. Carl Jung, Red Book, Page 239

Therefore I take part in that murder; the sun of the depths also shines in me after the murder has been accomplished; the thousand serpents that want to devour the sun are also in me. I myself am a murderer and murdered, sacrificer and sacrificed. The upwelling blood streams out of me. Carl Jung, Red Book, Page 239

Your blood will stream forth. The peoples demonstrate this at the present time in unforgettable acts, that will be written with blood in unforgettable books for eternal memory. Carl Jung, Red Book, Page 239

But I ask you, when do men fall on their brothers with mighty weapons and bloody acts!’ They do such if they do not know that their brother is themselves. They themselves are sacrificers, but they mutually do the service of sacrifice. They must all sacrifice each other, since the

time has not yet come when man puts the bloody knife into himself, in order to sacrifice the one he kills in his brother. Carl Jung, Red Book, Page 239

They should sacrifice the hero in themselves, and because they do not know this, they kill their courageous brother. The time is still not ripe. But through this blood sacrifice, it should ripen. Carl Jung, Red Book, Page 239

Hence all this that takes place in these days must also be, so that the renewal can come. Since the source of blood that follows the shrouding of the sun is also the source of the new life. Carl Jung, Red Book, Page 239

Your blood also will stream from many wounds in this frightful struggle. Your shock and doubt will be great, but from such torment the new life will be born. Birth is blood and torment. Carl Jung, Red Book, Page 239

Is this your way, my soul? The blood boils in me and I would strangle you if I could seize you. You weave the thickest darknesses and I am like a madman caught in your net. But I yearn, teach me. Carl Jung, Red Book, Page 240

I: "I am a stranger here and everything seems strange to me, anxious as in a dream. Who are you?"

E: "I am Elijah and this is my daughter Salome."

I: "The daughter of Herod, the bloodthirsty woman?" Carl Jung, Red Book, Page 246

E: "You heard what Salome said."

I: "I cannot believe that you, the prophet, can recognize her as a daughter and a companion. Is she not engendered from heinous seed? Was she not vain greed and criminal lust?"

E: "But she loved a holy man."

I: "And shamefully shed his precious blood." Carl Jung, Red Book, Page 246

E: "Why are you amazed? But you see it, we are together."

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

E: "We are real and not symbols." Carl Jung, Red Book, Page 246

Salome loves me, do I love her? I hear wild music, a tambourine, a sultry moonlit night, the bloody-staring head of the holy one'- fear seizes me. Carl Jung, Red Book, Page 246

Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is

Salome desperately wringing her hands- it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Red Book, Page 248

A lecherous and bloodthirsty Godhead gives me this false air. This happens because I must altogether suffer the becoming of the God and can therefore not separate it from myself at first. But as long as it is not separated from me, I am so seized by the idea that I am it, and therefore I am also the woman associated with the idea from the beginning. Carl Jung, Red Book, Page 250, fn 196

In that I receive the idea and represent it in the manner of Buddha, my pleasure is like the Indian Kali, since she is Buddha's other side. Kali, however, is Salome and Salome is my soul. Carl Jung, Red Book, Page 250, fn 196

I see the green mountain, the cross of Christ on it, and a stream of blood flowing from the summit of the mountain-I can look no longer, it is unbearable-I see the cross and Christ on it in his last hour and torment-at the foot of the cross the black serpent coils itself-it has wound itself around my feet- I am held fast and I spread my arms wide. Carl Jung, Red Book, Page 252

The serpent squeezes my body in its terrible coils and the blood streams from my body, spilling down the mountainside. Salome bends down to my feet and wraps her black hair round them. Carl Jung, Red Book, Page 252

At that time, the loving light was annihilated, and blood began to pour out. This was the great war. But the spirit of the depths wants this struggle to be understood as a conflict in every man's own nature. Carl Jung, Red Book, Page 253

This is the beginning of the way If blood, fire, and the cry of distress fill this world, then you will recognize yourself in your acts: Drink your fill of the bloody atrocities of the war, feast upon the killing and destruction, then your eyes will open, you will see that you yourselves are the bearers of such fruit. Carl Jung, Red Book, Page 254

I saw the peasant's boot, the sign of the horrors of the peasant war, of murdering incendiaries and of bloody cruelty. Carl Jung, Red Book, Page 254

I knew to interpret this sign for myself as nothing but the fact that something bloody and dreadful lay before us. I saw the foot of a giant that crushed a whole city. How could I interpret this sign otherwise? Carl Jung, Red Book, Page 254

I saw the mountain of the sacrifice, and the blood poured in streams from its sides. Carl Jung, Red Book, Page 254

He [Spirit of the Depths] leads mankind through the river of blood to the mystery In the mystery man himself becomes the two principles, the lion and the serpent. Carl Jung, Red Book, Page 254

Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Carl Jung, Red Book, Page 254

It [Spirit of the Depths] determined me through the willing of self-sacrifice, and to the spilling of blood, my life's essence. Carl Jung, Red Book, Page 255, fn 240

I: Well, now you speak like all those Jews who accuse anyone of Jew hating who does not have a completely favorable judgment, while they themselves make the bloodiest jokes about their own kind. Carl Jung, Red Book, Page 260

A dark stream of blood is flowing from his mouth and forming a puddle on the floor. He moans half choking and coughs out blood. Carl Jung, Red Book, Page 266

He [the Evil One] is sullied with blood twice over. My hands are covered with it. A rattling sigh escapes from him. Then every stiffness loosens, a gentle shudder passes over his limbs. And then everything is deathly still. Carl Jung, Red Book, Page 266

Where am I? Are there also cases of death in Hell for those who have never thought about death? I look at my bloodstained hands- as if I were a murderer . . . Is it not the blood of my brother that sticks to my hands? Carl Jung, Red Book, Page 266

Your hands are red from living blood, but the moonlight of your gaze is motionless. It is the life blood of your brother, yes, it is your own blood, but your gaze remains luminous and embraces the entire horror and the earth's round. Carl Jung, Red Book, Page 267

It was the enormous dying, a sea of blood. From it the new sun arose, awful and a reversal of that which we call day We have seized the darkness and its sun will shine above us, bloody and burning like a great downfall. Carl Jung, Red Book, Page 274

As darkness seized the world, the terrible war arose and the darkness destroyed the light of the world, since it was incomprehensible to the darkness and good for nothing anymore. And so we had to taste Hell. Carl Jung, Red Book, Page 274

I suspect blood and murder. Blood and murder alone are still exalted and have their own peculiar beauty; one can assume the beauty of bloody acts of violence. Carl Jung, Red Book, Page 275

You can subjugate yourself, shackle yourself in irons, whip yourself bloody every day: you have crushed yourself, but not overcome yourself Precisely through this you have helped the Powerful One. Carl Jung, Red Book, Page 280

I have sprinkled your altar with my own blood.

I have banished my father and mother so that you can live with me.

I have turned my night into day and went about at midday

like a sleepwalker. Carl Jung, Red Book, Page 285

At first I catch sight of the figure of a young maiden with wonderful red-gold hair-a man of devilish appearance is lying half under her-his head is bent backward-a thin streak of blood runs down his forehead-two similar daimons have thrown themselves over the maiden's feet and body. Carl Jung, Red Book, Page 288

Your bloodthirsty tiger growls softly, your poisonous serpent hisses secretly, while you,

conscious only of your goodness, offer your human hand to me in greeting. Carl Jung, Red Book, Page 289

What abyss of blood-dripping history separates you from me! I grasped your hand and looked at you. Carl Jung, Red Book, Page 289

A marionette with a broken head lies before me amidst the stones-a few steps further, a small apron and then behind the bush, the body of a small girl-covered with terrible wounds-smeared with blood. Carl Jung, Red Book, Page 290

One foot is clad with a stocking and shoe, the other is naked and gorily crushed- the head-where is the head? The head is a mash of blood with hair and whitish pieces of bone, surrounded by stones smeared with brain and blood. Carl Jung, Red Book, Page 290

I reach into the child's visceral cavity- it is still warm-the liver is still firmly attached- I take my knife and cut it free of the ligaments. Then I take it out and hold it with bloody hands toward the figure. Carl Jung, Red Book, Page 290

My gorge rises - tears burst from my eyes cold sweat covers my brow-a dull sweet taste of blood- I swallow with desperate efforts-it is impossible- once again and once again- I almost faint - it is done. Carl Jung, Red Book, Page 290

He [Man] must bear witness to this recognition by eating from the bloody sacrificial flesh. Carl Jung, Red Book, Page 291

Did not Christ himself restore bloody human sacrifice, which better customs had expelled from sacred practice since days of old? Carl Jung, Red Book, Page 297

The sun of martyrdom has arisen and is pouring bloody rays over the sea. This spectacle lasts a long time, the sun rises higher, its rays grow brighter. Carl Jung, Red Book, Page 299

Christ imposed bloody sacrifice on humanity, the renewed God will also not spare bloodshed. Carl Jung, Red Book, Page 300

Hence my blood has spattered my clothes, and I have stained my robe. For I have afforded myself a day of vengeance, and the year to redeem myself has come. Carl Jung, Red Book, Page 300

And I trod myself down in my rage, and made myself drunk in my fury, and spilt my blood on the earth. Carl Jung, Red Book, Page 300

Who among the dead suffers thus? Come here and drink blood, so that you can speak. Why do you reject the blood? Would you like milk? Carl Jung, Red Book, Page 304

Are you perhaps demanding the seeds of life for the faded thousand-year-old body of the underworld? An unchaste incestuous lust for the dead? Something

that makes the blood run cold. Carl Jung, Red Book, Page 304

It desired neither blood nor milk nor wine for the sacrifice of the dead, but the willingness of our flesh. Carl Jung, Red Book, Page 304

In Book II of the odyssey, Odysseus makes a libation to the dead to enable them to speak. Walter Burkert notes: "The dead drink the pourings and indeed the blood they are invited to come to the banquet, to the satiation with blood; as the libations seep into the earth, so the dead will send good things up above" Carl Jung, Red Book, Page 305, fn 223.

Image legend: "The accursed dragon has eaten the sun, its belly being cut open and he must not hand over the gold of the sun, together with his blood. This is the turning back of Atmavictu, of the old one. He who destroyed the proliferating green covering is the youth who helped me to kill Siegfried." Carl Jung, Red Book, Page 305, fn 226

Therefore neither will I walk on his ways, nor make for you any healing brew or immortal blood potion, but rather I will abandon the potion and cauldron and occult work for your sake, since you can neither wait for nor endure the fulfillment. Carl Jung, Red Book, Page 309

How much blood must go on flowing until man opens his eyes and sees the way to his own path and himself as the enemy and becomes aware of his real success. Carl Jung, Red Book, Page 310

I saw you, Oh Philemon, at the noonday hour when the sun stood highest; you stood speaking with a blue shade, blood stuck to its forehead and solemn torment darkened it. Carl Jung, Red Book, Page 316

They have only just died and rest in the womb of our bloodthirsty Europe. Carl Jung, Red Book, Page 320

It has not arisen from a patchwork of human thoughts but has been forged from the glowing heat of the innards; the Cabiri themselves carried the matter to the mountain and consecrated the building with their own blood as the sole keepers of the mystery of its genesis. Carl Jung, Red Book, Page 321-322

To the left we see a circle indicating the body or the blood, and from it rears the serpent, which winds itself around the phallus, as the generative principle. Carl Jung, Red Book, Page 364

These figures, which at first are incomprehensible to the beholder, evoke dark processes in his soul, which to a certain extent lie even deeper (such as in the vision of blood), and whose perception requires an aid like the crystal. Carl Jung, Red Book, Page 365-366

The story of paradise repeats itself, and hence the serpent winds its way up the tree because Adam should be led into temptation. Carl Jung, Red Book, Page 366

Unguided by the eye of reason, unmitigated by humaneness, the fire becomes a devastating, bloodthirsty Kali, who devours the life of man from within, as the mantra of her sacrificial ceremony says: "Hail to you, 0 Kali, triple-eyed Goddess of dreadful aspect, from whose throat hangs a necklace of human skulls. May you be honored with this blood!" Carl

Jung, Red Book, Page 367

As a God, you are the great Abraxas in your world. But as a man you are the heart of the one God who appears to his world as the great Abraxas, the feared, the powerful, the donor of madness, he who dispenses the water of life, the spirit of the tree of life, the daimon of the blood, the death bringer. Carl Jung, Red Book, Page 371

If Heaven becomes pregnant and can no longer hold its fruit, it gives birth to a man who carries the burden of sin-that is the tree of life and of unending duration. Give me your blood! Listen! Carl Jung, Red Book, Page 340

Should a living person give his life for your sake, you who did not live the eternal? Speak, you mute shadows, who stand at my door and demand my blood!" Carl Jung, Red Book, Page 340

What do you want with my blood? Truly, you are even worse than men. Men give little, yet what do you give? Do you make the living? The warm beauty? Or joy perhaps? Or should all this go to your gloomy Hell? What do you offer in return? Mysteries? Carl Jung, Red Book, Page 340

We have to greet a new light, a blood-red sun, a painful wonder. No one forces me to; only the foreign will in me commands and I cannot escape since I find no grounds to do so. Carl Jung, Red Book, Page 341

The sun, appearing to me, swam in a sea of blood and wailing; therefore I said to the dead one: "Should it be the sacrifice of joy?" Carl Jung, Red Book, Page 341

I: "You [Salome] are like the serpent that coiled around me and pressed out my blood." Carl Jung, Red Book, Page 323

They went over to the son as a token of power. His mockery is bloody, and how contemptuously his eyes flash! Carl Jung, Red Book, Page 329

Now that gets under your [Jung's "I"] skin, doesn't it? Take that-and that. What does it taste of? Of blood, presumably? Of the Middle Ages in majorem Dei gloriam? Carl Jung, Red Book, Page 334

I was seized with bitterness at these words and I cried: "You [Jung's "Soul"] live from the blood of the human heart." I heard her laughing- or was she not laughing? "No drink is dearer to me than red blood." Carl Jung, Red Book, Page 335

I know that this is the severity, this is the cruelty; he who has felt you with his hands can never remove the blood from his hands. I have become enslaved to you [Jung's Soul]." Carl Jung, Red Book, Page 335

She [Jung's Soul] answered: "Do not be angry, do not complain. Let the bloody victims fall at your side. It is not your severity; it is not your cruelty, but necessity. The way of life is sown with fallen ones." Carl Jung, Red Book, Page 335

"He [HAP] is the flesh spirit, the blood spirit, he is the extract of all bodily juices, the spirit of the sperm and the entrails, of the genitals, of the head, of the feet, of the hands, of

the joints, of the bones, of the eyes and ears, of the nerves and the brain; he is the spirit of the sputum and of excretion." Carl Jung, Red Book, Page 339

"Yes, drink blood," she [Female Shade] said, "suck it up, get your fill from the carcass, there is juice inside, certainly disgusting, but nourishing. You should not understand, but suck!" Carl Jung, Red Book, Page 339

She [Female Shade] whispered: "Give blood, so that I may drink and gain speech. Were you lying when you said that you would leave the power to the son?" Carl Jung, Red Book, Page 340

"Tell me, is HAP for you [Female Shade] the sign of the church in which you hope for community with the living? Speak, why do you hesitate?" She moaned and whispered with a weak voice: "Give blood, I need blood. " "So take blood from my heart," I spoke. Carl Jung, Red Book, Page 340

"If possible, yes," she [Jung's Soul] replied, "I would even like to be your dog. To me you are of unspeakable worth, all my hope, that still clings to earth. I would still like to see completed what I left too soon. Give me blood, much blood!" Carl Jung, Red Book, Page 340

"My [Jung's Soul] blood, the juice of my life, will be your meal and your drink. "Sustain yourself from me, so that life and speech will be yours." Carl Jung, Red Book, Page 342

Come, you [shades] dark and restless ones, I will refresh you with my blood, the blood of a living one so that you will gain speech and life, in me and through me. Carl Jung, Red Book, Page 342

"Drink from our blood the desire that begets evil, as quarrel, discord, ugliness, violent deed, and famishment. "Take, eat, this is my body, that lives for you [Shades]. Take, eat, drink, this is my blood, whose desire flows for you." Carl Jung, Red Book, Page 342

What a devilish farce she [Jung's Soul] carries on with you, as long as she still arrogates divine power over you! She's an unruly child and a bloodthirsty daimon at the same time, a tormentor of humans without equal, precisely because she has divinity. Carl Jung, Red Book, Page 342

"Come drink the living blood, drink your fill so that we will be saved from the inextinguishable and unrelenting power of vivid longing for visible, graspable, and present being." Carl Jung, Red Book, Page 342

Because when lost they [Spirits of the Dead] are as malicious as the serpent, as bloodthirsty as the tiger that pounces on the unsuspecting from behind. Carl Jung, Red Book, Page 342

Look at man, the weak one in his wretchedness and torment, whom the Gods have singled out as their quarry-tear to pieces the bloody veil that the lost soul has woven around man, the cruel nets woven by the death-bringing, and take hold of the divine whore who still cannot recover from her fall from grace and craves filth and power in raving blindness. Carl Jung, Red Book, Page 343

Lock her [Jung's Soul] up like a lecherous bitch who would like to mingle her blood with every dirty cur. Capture her, may enough at last be enough. Carl Jung, Red Book, Page 343

"Of course," she [Jung's Soul] answered, "there I have peace and can collect myself Your human world makes me drunk-so much human blood-I could get intoxicated on it to the point of madness. Carl Jung, Red Book, Page 343

The hound's nature lies in my blood. Therefore I am bitter-for my sake, since how does it move you [Jung's Soul]! Carl Jung, Red Book, Page 344

Speak without blood, sing from your own force, you have gorged yourself [Jung's Soul] on men. Carl Jung, Red Book, Page 344

You [Jung's Soul] brute bestial tormentor! You've never gotten past compassionate moods. You lived on human food and drank my blood. Carl Jung, Red Book, Page 344

We [Vassals of the Soul] drink red wine, dispensing a sacrificial drink in recollection of the meal of blood that you celebrated with us. Carl Jung, Red Book, Page 344

What is the beautiful thing that you [Jung's Soul] robbed when you drank the blood of men and ate their sacred flesh? Speak the truth, for I see the lie on your face. Carl Jung, Red Book, Page 344

'Alas, that I [Jung's Soul] can neither keep it nor conceal it! It is love, warm human love, blood, warm red blood, the holy source of life, the unification of everything separated and longed for. Carl Jung, Red Book, Page 344

"So," I said, "it is love that you [Jung's Soul] claim as a natural right and property, although you still ought to beg for it. You get drunk on the blood of man and let him starve. Carl Jung, Red Book, Page 344-345

You [Jung's Soul] will gather around the source of blood, the sweet miracle, and you will come bearing gifts so that you may receive what you need. Carl Jung, Red Book, Page 345

I protect the holy source so that no God can seize it for himself The Gods know no measure and no mercy They get drunk on the most precious of draughts.

Ambrosia and nectar are the flesh and blood of men, truly a noble meal. Carl Jung, Red Book, Page 345

Endless multiplicity takes the place of what has been forced together, since only diversity is wealth, blood, and harvest. Philemon, Red Book, Page 345

Recall what I bore and suffered for you, how I wasted myself, how I lay before you [Jung's Soul] and writhed, how I gave my blood to you! Carl Jung, Red Book, Page 345

We [The Dead] implore you to let us in. You have what we desire. Not your blood, but your light. That is it. Carl Jung, Red Book, Page 346

And why do you [Philemon] lay out such a teaching to this horde, which the night wind

swirled up from the dark blood fields of the West? Carl Jung, Red Book, Page 348

Where is the atonement for the 7,777 cattle whose blood they spilled, whose flesh they consumed? Carl Jung, Red Book, Page 352

This is no polytheism that I [Philemon] have made up! But many Gods who powerfully raise their voices and tear humanity to bloody pieces. Carl Jung, Red Book, Page 352

So this is what happened. The earth became green and fruitful again from the blood of the sacrifice, flowers sprouted, the waves crash into the sand, a silver cloud lies at the foot of the mountain, a bird of the soul came to men, the hoe sounds in the fields and the axe in the forests, a wind rushes through the trees and the sun shimmers in the dew of the risen morning. Philemon, Red Book, Page 353

Thanks to you, we have embraced your work, we grasped your redemptive teaching, we completed in ourselves what you had begun for us with bloody struggle. Philemon, Red Book, Page 356

But it would be far better to live despite the God. But the serpent of the God wants human blood. Philemon, Red Book, Page 357

But the serpent wants to be deceived, out of hope for blood. Philemon, Red Book, Page 357

The greater the number of men who stole their lives from the Gods, the greater the harvest feeding the serpent from the blood-sown field. Philemon, Red Book, Page 357

Perhaps the one wearing the red robe treads the winepress from which the blood flows.' Carl Jung, Red Book, Page 357

Hence the Gods are insatiable, because they have received too many sacrifices: the altars of blinded humanity are streaming with blood. Carl Jung, Red Book, Page 358

"The suffering of the world has straightened your [Blue Shade] shape.

"You are truly a king.

"Your crimson is blood.

"Your ermine is snow from the coldness of the poles.

"Your crown is the heavenly body of the sun, which you bear on your head. Philemon, Red Book, Page 359

1- 2. OCTOBER 1913

Repeated vision of flood and death of thousands, and the voice that said that this will become real.

3, AUTUMN 1913

Vision of the sea of blood covering the northern lands.

4 - 5. DECEMBER 12, 15, 1913.

Image of a dead hero and the slaying of Siegfried in a dream.

1. DECEMBER 25, 1913

Image of the foot of a giant stepping on a city. and images of murder and bloody cruelty

1. JANUARY 2, 1914

Image of a sea of blood and a procession of dead multitudes. Foreword, Red Book, Page 202

The psychological processes, which accompany the present war, above all the incredible brutalization of public opinion, the mutual slanderings, the unprecedented fury of destruction, the monstrous flood of lies, and man's incapacity to call a halt to the bloody demon- are suited like nothing else to powerfully push in front of the eyes of thinking men the problem of the restlessly slumbering chaotic unconscious under the ordered world of consciousness. Carl Jung, Red Book, Page 253, fn 221

The dark sea breaks heavily-a reddish glow spreads out in it-it is like blood- a sea of blood foams at my feet-the depths of the sea glow-how strange I feel-am I suspended by my feet? Is it the sea or is it the sky? Blood and fire mix themselves together in a ball-red light erupts from its smoky shroud-a new sun escapes from the bloody sea and rolls gleamingly toward the uttermost depths-it disappears under my feet. Carl Jung, Red Book, Page 274

Carl Jung on the "Ancients" - Red Book:

Jung claimed that the ancients lacked a capacity for directed thinking, which was a modern acquisition. Sonu Shamdasani, Red Book, Page 197

The fact that painted images of an accomplished and hybrid kind illuminate the medieval format of a folio in scribal hand compounds any reflections on the linguistic task The novel language required a renewed ancient script. Sonu Shamdasani, The Red Book, Page 222

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become

real for them. Carl Jung, The Red Book, Page 236

Think diligently about the images that the ancients have left behind. They show the way of what is to come. Look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it? Carl Jung, The Red Book, Page 236

Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. Carl Jung, The Red Book, Page 236

This, too, is an image of the ancients, that they lived in things symbolically: they renounced wealth in order to have a share of the voluntary poverty of their souls. Therefore I had to grant my soul my most extreme poverty and need. And the scorn of my cleverness rose up against this. Carl Jung, The Red Book, Page 236 fn 80

To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine. But because the ancients lived this image concretely in events, it became a deception for us, since we became masters of the reality of the world. Carl Jung, The Red Book, Page 238

The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead. Carl Jung, The Red Book, Page 238

The ancients did not speak in vain of a divine and holy madness." Schelling related this to the "inner self-laceration of nature." He held that "nothing great can be accomplished without a constant solicitation of madness, which should always be overcome, but should never be entirely lacking." Editor, The Red Book, Page 238, fn 89

What happens outside us in these days is the image that the peoples live in events, to bequeath this image immemorially to far-off times so that they might learn from it for their own way, just as we learned from the images that the ancients had lived before us in events. Carl Jung, The Red Book, Page 239, fn 89

Those who wander in the desert experience everything that belongs to the desert. The ancients have described this to us. From them we can learn. Open the ancient books and learn what will come to you in solitude. Everything will be given to you and you will be spared nothing, the mercy and the torment.” Carl Jung, The Red Book, Page 241, fn 110

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, The Red Book, Page 242

It was folly and monkey business, an atrocious Hell’s masquerade of the holiest mysteries. How else could Christ have saved his Antichrist? Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell but rose to the heights in the beyond. Carl Jung, The Red Book, Page 243

The one arose from the melting together of the two. He was born as a child from my own human soul, which had conceived him with resistance like a virgin. Thus it corresponds to the image that the ancients have given to us. Carl Jung, The Red Book, Page 244

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, The Red Book, Page 244

Look at the images of the Gods that the ancients and the men of old left behind: their nature is ambiguous and equivocal. Carl Jung, The Red Book, Page 244, fn 143

But if you break down the walls that confine your view, and if the immensity and its endless uncertainty inspire you with fear, then the ancient sleeper awakens in you, whose messenger is the white bird. Then you need the message of the old tamer of chaos. Carl Jung, The Red Book, Page 264

Anchorite: There are several others whom you can see further down in this valley Some have huts like me, others live in the graves that the ancients have hollowed out in these rocks. I live uppermost in the valley; because it is most solitary and quiet here, and because here I am closest to the peace of the desert. Carl Jung, The Red Book, Page 268

Dull from the sun and drunk from fermenting wines, you lie down in ancient graves, whose walls resound with many voices and many colors of a thousand solar years. Carl Jung, The Red Book, Page 269

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, The Red Book, Page 270

And you prepare to sleep through the millennia like everyone else, and you sleep down into the womb of the millennia, and your walls resound with

ancient temple chants. Since the simple is what always was. Peace and blue night spread over you while you dream in the grave of the millennia. Carl Jung, The Red Book, Page 270

0 mother stone, I love you, I lie snuggled up against your warm body, your late child. Blessed be you, ancient mother. Yours is my heart and all glory and power-Amen. Carl Jung, The Red Book, Page 271

I prepare to experience the hour of my second birth. The ancients said: "We are born between faeces and urine,". For three nights I was assaulted by the horrors of birth. On the third night, junglelike laughter pealed forth, for which nothing is too simple. Then life began to stir again. Carl Jung, The Red Book, Page 275, fn 79

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. Carl Jung, The Red Book, Page 280

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus

because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, The Red Book, Page 283

The ancients have also indicated this to us, in that they taught us to drink the blood and eat the flesh of the savior. The ancients believed that this brought healing to the soul. Carl Jung, The Red Book, Page 291

The same thing happened as in ancient times, but now under the law of love. So if you have no reverence for what has become, you will destroy the law of love. Carl Jung, The Red Book, Page 297

Therefore the ancients said that after Adam had eaten the apple, the tree of paradise withered. Your life needs the dark. Carl Jung, The Red Book, Page 301

But if you know that it is evil, you can no longer accept it and you suffer anguish and you do not know why Nor can you accept it as evil, else your good will reject you. Nor can you deny it since you know good and evil. Because of this the knowledge of good and evil was an insurmountable curse. Carl Jung, The Red Book, Page 301

Soul: I find the treasures of all past cultures, magnificent images of Gods, spacious temples, paintings, papyrus rolls, sheets of parchment with the characters of bygone languages, books full of lost wisdom, hymns and chants of ancient priests, stories told down the ages through thousands of generations. Carl Jung, The Red Book, Page 305

From the flooding darkness the son of the earth had brought, my soul gave me ancient things that pointed to the future. She gave me three things: The misery of war, the darkness of magic, and the gift of religion. Carl Jung, The Red Book, Page 306

Therefore I took old magical apparatuses and prepared hot potions and mixed in secrets and ancient powers, things that even the cleverest would not guess at. I stewed the roots of all human thoughts and deeds. Carl Jung, The Red Book, Page 309

But what is the resolution? It is always something ancient and precisely because of this something new, for when something long since passed away comes back again in a changed world, it is new. Carl Jung, The Red Book, Page 311

The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311

You know, Oh Philemon, the wisdom of things to come; therefore you are old, oh so very ancient, and just as you tower above me in years, so you tower above the present in futurity, and the length of your past is immeasurable. Carl Jung, The Red Book, Page 316

We stand in the vastness, wed to the serpent, and consider which stone could be the

foundation stone of the building, / which we do not yet know. The most ancient? It is suitable as a symbol. We want something graspable. Carl Jung, The Red Book, Page 320

I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced it. It has happened thus in me. Carl Jung, The Red Book, Page 338

But I turned to Philemon and said, "My father, you utter strange teachings. Did not the ancients teach similar things? And was it not a reprehensible heresy, removed equally from love and the truth? Carl Jung, The Red Book, Page 348, fn 88

The solar barge is a common motif in ancient Egypt. The barge was seen as the typical means of movement of the sun. In Egyptian mythology, the Sun God struggled against the monster Aphophis, who attempted to swallow the solar barge as it traveled across the heavens each day. In Transformations and Symbols of the Libido Jung discussed the Egyptian "living sun -disc" and the motif of the sea monster. Carl Jung, The Red Book, Page 285 fn 128

I was ancient and perpetually renewing myself falling from the heights to the depths, and whirled glowing from the depths to the heights hovering around myself amidst glowing clouds as raining embers beating down like the foam of the surf engulfing I myself in stiffing heat-Embracing and rejecting myself in a boundless game where was I was completely sun." Carl Jung, The Red Book, Page 286

What proves to be most difficult is to grasp the playfulness of life (the childish, so to speak). All the manifold sides of life, the great, the beautiful, the serious, the black, the devilish, the good, the ridiculous, the grotesque are fields of application which each tend to wholly absorb the beholder or describer. / Our time requires something capable of regulating the mind. Just as the concrete world has expanded from the limitedness of the ancient outlook to the immeasurable diversity of our modern outlook, the world of intellectual possibilities has developed to unfathomable diversity. Infinitely long paths, paved with thousands of thick volumes, lead from one specialization to another. Soon no one will be able to walk down these paths anymore. Carl Jung, The Red Book, Page 286, fn 135

"But we know that the ancients spoke to us in images. Hence my thinking advised me to emulate Christ, not to imitate him but because he is the

way. If I follow a way, I do not imitate him. But if I imitate Christ, he is my goal and not my way. But if he is my way. I thus go toward his goal, as the mysteries had shown me previously. Thus my thinking spoke to me in a confused and ambiguous manner, but it advised me to imitate Christ" Carl Jung, The Red Book, Page 293, fn 163.

To Eckermann, Goethe recounted that "My Philemon and Baucis .. have nothing to do with that renowned ancient couple or the tradition connected with them. I gave this couple the names merely to elevate the characters. The persons and relations are similar, and hence the use of the names has a good effect" Carl Jung, The Red Book, Page 312. fn 264

Thus a certain solitude and isolation are inescapable conditions of life for the well-being of oneself and of the other, otherwise one cannot I sufficiently be oneself. A certain slowness of life, which is like a standstill, will be unavoidable. The uncertainty of such a life will most

probably be its greatest burden, but still I must unite the two conflicting powers of my soul and keep them together in a true marriage until the end of my life, since the magician is called Philemon and his wife Baucis. I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, The Red Book, Page 315

Jung narrated this episode in his 1925 seminar, stressing different details. He commented: "When I came out of the fantasy, I realized that my mechanism had worked wonderfully well, but I was in great confusion as to the meaning of all those things I had seen. The light in the cave from the crystal was, I thought, like the stone of wisdom. The secret murder of the hero I could not understand at all. The beetle of course I knew to be an ancient sun symbol, and the setting sun, the luminous red. disk, was archetypal. The serpents I thought might have been connected with Egyptian material. I could not then realize that it was all so archetypal, I need not seek connections. I was able to link the picture up with the sea of blood I had previously fantasized about. / Though I could not then grasp the significance of the hero killed, soon after I had a dream in which Siegfried was killed by myself It was a case of destroying the hero ideal of my efficiency. This has to be sacrificed in order that a new adaptation can be made; in short, it is connected with the sacrifice of the superior function in order to get at the libido necessary to activate the inferior functions" (Analytical Psychology, p. 48). (The killing of Siegfried occurs below in Ch. 7.) Jung also anonymously cited and discussed this fantasy in his ETH lecture on June 14, 1935 (Modern Psychology, vols. I. and 2, p. 223). Carl Jung, The Red Book, Page 236-237, fn 85

But why, you ask. does forethinking [the idea] appear to you in the guise of a Jewish prophet and your [the] pleasure in the guise of the heathen Salome? My friend do not forget that I too am one who thinks and wants in the spirit of this time and is completely under the spell of the serpent. I am just now through my initiation into the mysteries of the spirit of the depths about to not entirely discard all the ancientness lacked by those thinking in the

spirit of this time, but to readopt it into my being human, to make my life whole. For I have become poor and far removed from God. I must take in the divine and the mundane, since the spirit of this time had nothing else to give me; on the contrary he took the little that I possessed of real life. But in particular he made me hasty and greedy, since he is merely the present and he forced me to hunt down everything present to fill the moment" Carl Jung, The Red Book, Page 253, fn 227.

Socrates distinguished four types of divine madness: (1) inspired divination, such as by the prophetess at Delphi; (2) instances in which individuals, when ancient sins have given rise to troubles, have prophesied and incited to prayer and worship; (3) possession by the Muses, since the technically skilled untouched by the madness of the Muses will never be a good poet; and (4) the lover. In the Renaissance, the theme of divine madness was taken up by the Neoplatonists such as Ficino and by humanists such as Erasmus. Carl Jung, The Red Book, Page 238, fn 89

The ancients said in images that the fool finds the right way Forethinking has the first word, therefore Elijah asked me what I wanted. You should always ask yourself what you desire, since all too many do not know what they want. I did not know what I wanted. You should confess your longing and what you long for to yourself Thus you satisfy your pleasure and nourish your forethinking at the same time." Carl Jung, The Red Book, Page 249, fn 150

These images have so much reality that they recommend themselves, and such extraordinary meaning that one is caught. They form part of the ancient mysteries; in fact it is such fantasies that made the mysteries. Compare the mysteries of Isis as told in Apuleius, with the initiation and deification of the initiate ... One gets a peculiar feeling from being put through such an initiation. Carl Jung, The Red Book, Page 252, fn 211

He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun. If you sleep this sleep and dream this dream in this time of the world, you will know that the sun will also rise at this time. For the moment we are still in the dark, but the day is upon us. Carl Jung, The Red Book, Page 272

And so we hurried toward each other; he, from the light; I, from the darkness; he, strong; I, weak; he, God; I, serpent; he, ancient; I, utterly new; he, unknowing; I, knowing; he, fantastic; I, sober; he, brave, powerful; I, cowardly, cunning. But we were both astonished to see one another on the border between morning and evening. Carl Jung, The Red Book, Page 280

It is the custom of the ancients, the tradition of the ancestors, observed since days of old. It is to be adapted for new use. It is practice and incubation in a smelter, a taking-back into the interior, into the hot accumulation where rust and brokenness are taken away through the heat of the fire. It is a holy ceremony, help me so that my work may succeed. Carl Jung, The Red Book, Page 345

***The Black Books**

Volume 1: A point exists at about the thirty-fifth year when things begin to change, it is the first moment of the shadow side of life, of the going down to death. It is clear that Dante found this point and those who have read Zarathustra will know that Nietzsche also discovered it. When this turning point comes people meet it in several ways: some turn away from it; others plunge into it; and something important happens to yet others from the outside. If we do not see a thing Fate does it to us. Carl Jung, The Black Books, Vol. I, Page 11

What of Jung's fantasies did he regard as precognitive?

It is important to note that there were around twelve separate events:

1-2. October 1913: Repeated vision of flood and death of thousands, and the voice that said that this will become real.

1. Vision of the sea of blood covering the northern lands.
2. December 12, 1913: Image of a dead hero.
3. December 15, 1913: Slaying Siegfried in a dream.
4. December 25, 1913: Image of the foot of a giant stepping on a state, and images of murder and bloody cruelty.

5. January 2, 1914: Image of a sea of blood and enormous dying.
6. January 22, 1914: His soul comes up from the depths and asks him if he will accept war and destruction. She shows him images of destruction, military weapons, human remains, sunken ships, destroyed states, and so forth.
7. May 21, 1914: He hears a voice saying that the sacrificed fall left and right.

10-12. June-July 1914: Dream (repeated three times) of being in a foreign land and having to return quickly by ship, and the descent of the icy cold. The Black Books, Vol. I, Page 38-39

I had achieved everything that I had wished for myself. I had achieved honor, power, wealth, knowledge, and every human happiness. Then my desire for the increase of these trappings ceased, the desire ebbed from me and horror came over me. Carl Jung, The Black Books, Vol. I, Page 11

The paintings from 1916 onward in the Red Book relate to Jung's continued explorations in the later Black Books. Liber Novus and the Black Books are thus closely intertwined. The Black Books cover the period before, during, and after Liber Novus. The Black Books, Vol. I, Page 12

Jung's continued explorations of the visionary imagination in the Black Books from 1916 chart his evolving understanding and demonstrate how he sought to develop and extend the insights he had gained and embody them in life. The Black Books, Vol. I, Page 12

His [Jung] retreat from the Burgholzli coincided with a shift in his research interests to the study of mythology, folklore, and religion, and he assembled a vast private library of scholarly works. The Black Books, Vol. I, Page 13

He [Jung] found the mythological work exciting and intoxicating. "It seemed to me I was living in an insane asylum of my own making," he recalled in 1925. "I went about with all these fantastic figures: centaurs, nymphs, satyrs, gods and goddesses, as though they were patients and I was analyzing them. I read a Greek or a Negro myth as if a lunatic were telling me his anamnesis." The Black Books, Vol. I, Page 13

... Jung noted that the work [CW 5] was written in 1911, his thirty-sixth year: "The time is a critical one, for it marks the beginning of the second half of life, when a metanoia, a mental transformation, not infrequently occurs." The Black Books, Vol. I, Page 15

He [Jung] was conscious of the loss of his collaboration with Freud and was indebted to his wife [Emma] for her support. The Black Books, Vol. I, Page 15

One without a myth "is like one uprooted, having no true link either with the past, or with the ancestral life which continues within him, or yet with contemporary human society." Carl Jung, The Black Books, Vol. I, Page 15

The study of myth had revealed to Jung his mythlessness. He then undertook to get to know his myth, his "personal equation." The Black Books, Vol. I, Page 15

Jung used to say in later years that his tormenting doubts as to his own sanity should have been allayed by the amount of success he was having at the same time in the outer world especially in America" Barbara Hannah, The Black Books, Vol. I, Page 19, fn 26.

Permitting fantasy in myself had the same effect as would be produced on a man if he came into his workshop and found all the tools flying about doing things independently of his will. Carl Jung, The Black Books, Vol. I, Page 20

On September 20, 1910, at the age of twenty-three, Toni Wolff was brought by her mother to see Jung According to her sister Erna, he had successfully treated the son of a friend of her mother's, who consequently recommended Jung. The Black Books, Vol. I, Page 27-28

In November 1912, Jung returned from his New York lectures. In a diary entry of December 29, 1924, Toni Wolff noted that twelve years before, on Jung's return from America, she went to him and "spoke of relationship." The Black Books, Vol. I, Page 29

In the November 15, 1913, entry in Book 2, following his account of the dream around December 1912 of the dove that transformed itself into a small girl and then back into the dove, Jung noted, "My decision was made. I had to give all my faith and trust to this woman [Toni]." The Black Books, Vol. I, Page 29

In March 1913 he went to America again for five weeks. Decades later, Toni Wolff noted in her diary, "The feeling is somehow similar to 1913, when Carl went to America and we separated-and yet we couldn't do it afterward." This suggests a separation may have taken place at this time. The Black Books, Vol. I, Page 29-30

Years later, Jung spoke to Aniela Jaffe concerning the relationship with Toni Wolff He said that he was faced with the problem of what to do with her after her analysis, which he said he had ended, despite feeling involved with her. A year later, he dreamed that they were together in the Alps in a valley of rocks, and that he heard elves singing, and that she was disappearing into a mountain, which filled him with dread. After this, he wrote to her. He noted that after this dream, he knew that a relationship with her was unavoidable, and that his life was in danger. On a later occasion, while swimming, he found himself with a cramp and vowed that if it went away and he survived, he would give in to the relationship. The Black Books, Vol. I, Page 30

In a diary entry of March 4, 1944, Toni Wolff referred to "31 years of relationship and 34 years of acquaintance." This confirms that her relationship with Jung began sometime in 1913. The Black Books, Vol. I, Page 30

At the beginning of her analysis T.W. had the most incredible fantasies, a whole eruption of the wildest fantasies, some even of cosmic nature. But at that point I was so preoccupied with my own material that I was scarcely able to take on hers. But her fantasies entered exactly into my line of thought. Aniela Jaffe, The Black Books, Vol. I, Page 30

On April 26, 1936, Wolff noted in her diary: "I still transfer father symbols onto C. [Jung] That is why I am never entirely with myself and am no counter-weight to him" (Toni Wolff, Diary' J, p. 101). The Black Books, Vol. I, Page 30, fn 86

Concerning her attraction to Jung, toward the end of her life Toni Wolff recalled that she had her first transference to Friedrich Schiller, in 1905, then to Goethe, and then to Jung, as a "productive genius." The Black Books, Vol. I, Page 30

When Carl begins to participate with my psychic material perhaps I have got what I need- the nurturing and supporting substance? I suspect myself of having insufficient confidence in him, because my analysis back then was intermingled with his problems- although it was also good for me. Toni Wolff, The Black Books, Vol. I, Page 31

At the inception of their relationship, Toni Wolff was not interested in marriage and having children. She was critical of what she had observed of marriage: it seemed to make men less active and less enterprising- merely content with being fathers. It made both men and women less interested in culture. The Black Books, Vol. I, Page 31

After having children, women often didn't need their husbands, and their own problems tended to return. Her mother hadn't learned to work and had consequently plagued her children with unused libido. Toni Wolff was also critical of the bondage of marriage. The Black Books, Vol. I, Page 31

1. W. was experiencing a similar stream of images. I had evidently infected her or was the declencheur [trigger] that stirred up her imagination. My phantasies and hers were in a participation mystique. It was like a common stream, and a common task. Gradually I became conscious and gradually I became the center; and in the measure to which I attained these insights, she also found her center. But then she got stuck somewhere along the way, I remained too much the center that functioned for her. Therefore I was never permitted to be other than she wanted me to be, or than she needed to have me be. At that time she was entirely drawn into this terrible process in which I was involved, and she was just as helpless as I was. Carl Jung, The Black Books, Vol. I, Page 31-32

In letters dated September and October Jung wrote to Sabina 10, 1917, Spielrein commenting on the significance of certain hieroglyphs in a dream she had sent him, saying that "with your hieroglyphics we are dealing with phylogenetic engrams of an historical symbolic nature. Referring to the contempt meted out to Transformations and Symbols the Libido by the Freudians, he described himself as "clinging to his runes," which he would not hand over to those who would not understand them. Carl Jung, The Black Books, Vol. I, Page 116

Referring to the contempt meted out to Transformations and Symbols of the Libido by the Freudians, he described himself as "clinging to his runes," which he would not hand over to those who would not understand them. Sonu Shamdasani, The Black Books, Vol. I, Page 116

In the autumn of 1917, Jung's soul forces the black magician Ha to read and explain a series of cryptic runes that he had sent. The Black Books, Vol. I, Page 115

In response to the request of Jung's soul, Ha takes on the task of translating the runes, literally spelling them out. It is boot camp in Code City: he gives cues to Jung's soul about how this or that shape corresponds to the sun, or a roof, or a tilted passageway, or even how one ought

to feel physically while navigating this curve or that crevice. The Black Books, Vol. I, Page 116

Much of your [Jung] material you said has come to you as runes & the explanation of those runes sounds like the veriest nonsense, but that does not matter if the end product is sense. Cary Baynes, The Black Books, Vol. I, Page 116

A symbol in rune yoga is nearly the same as what it pictures, once it is understood as the mimicry of a right attitude on the levels of both spirit and instinct, both being archaically rooted. The Black Books, Vol. I, Page 117

Ezra Pound's Chinese ideograms connect with Jung's runes only for a moment, across a wide, swift stream; Jung's magic/ runic dialect has no home among the living. The magician's black rod becomes Jung's Hermes-wand-an aid in navigating the way of life redeemed from redeemers, or saved from salvation; the signs, unlike "the solid letter" in Holderlin's "Patmos," a poem long close to Jung's heart, bring up their own dark ground with them. The Black Books, Vol. I, Page 117

The text [Secret of the Golden Flower] gave me an undreamed-of confirmation of my ideas about the mandala and the circumambulation of the center. This was the first event which broke through my isolation. I became aware of an affinity; I could establish ties with someone and something. Carl Jung, The Black Books, Vol. I, Page 104

On May 25, 1929, he [Jung] wrote to Wilhelm: "Fate appears to have given us the role of two bridge pillars which carry the bridge between East and West. The Black Books, Vol. I, Page 104

Jung's commentary on The Secret of the Golden Flower was a turning point. It was his first public discussion of the significance of the mandala. For the first time, he anonymously presented three of his own paintings from Liber Novus as examples of European mandalas and commented on them. The Black Books, Vol. I, Page 105

When I had arrived at this central point (Tao), the confrontation with the world began: I began to give many lectures and to write small essays. At that time I gave lectures in many places. Carl Jung, The Black Books, Vol. I, Page 105

Since I'm getting dangerously famous in this old continent I've no peace and leisure anymore. The Negro spiritual says, 'Steal away to Jesus,' and I say, 'Steal away to Bollingen' if I can help it. Carl Jung, The Black Books, Vol. I, Page 106

For example, Jung's vision of the God Abraxas bore striking parallels to the figure of Mercurius in alchemy. He noted in retrospect that "my encounter with alchemy was decisive for me, as it provided me with the historical basis which I had hitherto lacked." The Black Books, Vol. I, Page 108

The Gnostic material he [Jung] had studied had been too remote from the present, and he believed that alchemy formed the historical bridge between Gnosticism and the psychology of the unconscious. The Black Books, Vol. I, Page 108-109

For something like fifteen years long I read books, to find a sort of clothing material for this primal revelation, that I myself could not manage. It cost me forty-five years, so to speak

to bring the things that I once wrote down somewhat under control in the vessel of my work. Carl Jung, The Black Books, Vol. I, Page 110

While Liber Novus had been an attempt to present the meaning of the revelation, he [Jung] now had to come back from the "human side" -from science. The cost was considerable: "I paid with my life, and I have paid with my science." The Black Books, Vol. I, Page 110

In his 1926 revision of The Psychology of the Unconscious Processes, he highlighted the significance of the midlife transition. He argued that the first half of life could be characterized as the natural phase, in which the prime aim was establishing oneself in the world, earning an income, and raising a family. The second half, the cultural phase, involved a reevaluation of earlier values. The Black Books, Vol. I, Page 99

When the conscious mind participates actively and experiences each stage of the process ... then the next image always starts off on the higher level that has been won, and purposiveness develops. Carl Jung, The Black Books, Vol. I, Page 100

The first bearer of the soul-image is always the mother; later it is borne by those women who arouse the man's feelings, whether in a positive or negative sense. Because the mother is the first bearer of the soul-image, separation from her is a delicate and important matter of the greatest educational significance. Carl Jung, The Black Books, Vol. I, Page 100

For a man, the mother "protects him against the dangers that threaten from the darkness of his soul." Subsequently, the anima, in the form of the mother imago, is transferred to the wife: "his wife has to take over the magical role of the mother. Under the cloak of the ideally exclusive marriage, he is really seeking his mother's protection, and thus he plays into the hands of his wife's protective instincts." What is ultimately required is the "objectification of the anima." Carl Jung, The Black Books, Vol. I, Page 100-101

...the overcoming of the anima as an autonomous complex, and her transformation into a function of relationship between consciousness and the unconscious. Through this process the anima forfeits the daemonic power of an autonomous complex; that means she can no longer exercise possession, since she is depotentiated. Carl Jung, The Black Books, Vol. I, Page 101

He [Jung] argued that one should treat the fantasies completely literally while one was engaged in them, but symbolically when one interpreted them. The Black Books, Vol. I, Page 101

Jung noted that this process [Integration of Fantasies] had three effects:

The first effect is that the range of consciousness is increased by the inclusion of a great number and variety of unconscious contents. The second is a gradual diminution of the dominating influence of the unconscious. The third is an alteration in the personality. The Black Books, Vol. I, Page 102

Jung argued that when the anima lost her "mana," or power, the man who assimilated it must have acquired this and so become a "mana-personality," a being of superior will and wisdom. The Black Books, Vol. I, Page 102

Thus in integrating the anima and attaining her power, one inevitably identified with the figure of the magician, and one faced the task of differentiating oneself from this. Carl Jung, The Black Books, Vol. I, Page 102

If one gave up the claim to victory over the anima, possession by the figure of the magician ceased, and one realized that the mana truly belonged to the "midpoint of the personality"-that is, the self. Carl Jung, The Black Books, Vol. I, Page 102

...[Jung] wrote a paper on "Soul and death," characterizing religions as systems for the preparation for death. He argued that, given the collective soul of humanity, death might be regarded as the fulfilment of life's meaning. The Black Books, Vol. I, Page 103

In 1926, Christiana Morgan came to Jung for analysis. She had read Psychological Types and turned to him for assistance with her problems with relationships and with depression. The Black Books, Vol. I, Page 92-93

Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone." The tower was a "representation of individuation." Carl Jung, The Black Books, Vol. I, Page 94

Why are there no worldly cloisters for men, who should live outside the times! Carl Jung, The Black Books, Vol. I, Page 95

A critical chapter in Jung's self-experimentation was what he termed the integration of the anima. Toni Wolff saw this as one side of the story, as it also involved the process by which he had "introjected" her. The Black Books, Vol. I, Page 95

In 1944, apropos a dream, she [Toni] noted that Jung placed undue stress on the subjective level, "because he had to realize the anima, but he thereby introjected me and took my substance." The Black Books, Vol. I, Page 95

On January 5, 1922, Jung's soul advised as follows: "You should not break up a marriage, namely the marriage with me, no person should supplant me, least of all Toni. I want to rule alone." "You must let Toni go until she has found herself and is no longer a burden to you." On the next day, his soul elucidated the symbolic significance of the relations between Jung, Emma Jung, and Toni Wolff in terms of Egyptian mythology. The Black Books, Vol. I, Page 96

In contrast to a marriage, Toni Wolff saw her relationship with Jung as an "individual relation." The Black Books, Vol. I, Page 96

Marriage is socially, legally, psychologically accepted. Nothing new can come from there; it can only be transformed, also individually, through individual relationships. That is why the individual relationship is a symbol of the soul. Toni Wolff, The Black Books, Vol. I, Page 96

On September 13, 1925, she [Toni] noted that their [w/Jung] relationship stood under the "sign of Philemon." The Black Books, Vol. I, Page 96

What C. [Jung] has achieved now is all based on me. Through my faith, love, understanding and loyalty I have kept him and brought him out. I was his mirror, as he told me right at the beginning. / But my entire feeling, phantasy, mind, energy, responsibility worked for

him. I have an effect-but I don’t have substance. I didn’t know how to "play." I gave him his life. Now he should give me mine and be a mirror to me. Toni Wolff, The Black Books, Vol. I, Page 96

"Through my medial side, I am like C.’s hollow form and therefore I always wanted to be filled in by him." Toni Wolff, The Black Books, Vol. I, Page 96

On April 10, 1926, she [Toni] noted, "Had a psychological scurvy through C.’s absence of vitamin C. "It is the same with me as with the Elgonyi: C. is not only vitamin. Also, when I am with him the rising sun is good, relaxing, everything destructive has gone. When I am on my own, it eats away at me." The Black Books, Vol. I, Page 96-97

She [Toni Wolff] felt that his fame and success were increasingly taking him away from her and resented "his works, ideas, patients, lectures, E. [Emma], children." This was cause for bitterness: "Again some resistance, when I think how he realized all his famous ideas through the relationship with me (which he only admits occasionally) and how famous he is now, and that E. is with him instead of me, and how I can never accompany him there." The Black Books, Vol. I, Page 97

In dedicated copies of his books, Jung gave private acknowledgment of her involvement. Her copy of Psychological Types bears the dedication:

This book, as you know, has come to me from that world which you [Toni] have brought to me. Only you know out of which misery it was born and in which spirit it was written. I put it in your hands as a sign of gratitude, which I cannot express through words The Black Books, Vol. I, Page 97

Likewise, her [Toni’s] copy of Psychology and Alchemy (1944) bears a dedication to his "soror mystica." In public, he acknowledged her active role in all the phases of analytical psychology in his introduction to her collected papers. The Black Books, Vol. I, Page 97

"Introduction to Toni Wolff, Studies in C.G. Jung’s Psychology" (1959), CW 10, 887

The work on the unconscious has to happen first and foremost for us ourselves. Our patients profit from it indirectly. The danger consists in the prophet’s delusion, which often is the result of dealing ·with the unconscious. It is the devil who says: Disdain all reason and science, mankind ’s highest powers. That is never appropriate even though we are forced to acknowledge (the existence of) the irrational" Carl Jung, The Black Books, Vol. I, Page 69, fn 205.

He [Jung] also noted that the soul gave rise to images that were assumed to be worthless from the rational perspective. There were four ways of using them: The first possibility of making use of them is artistic, if one is in any way gifted in that direction; a second is philosophical speculation; a third is quasi-religious, leading to heresy and the founding of sects; and a fourth way of employing the dynamis of these images is to squander it in every form of licentiousness. The Black Books, Vol. I, Page 75

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing "a challenge to all brother-neurotics- go, my brethren, go to the Mecca, I mean to Zurich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life." The Black Books, Vol. I, Page 81

Three days later, his soul informed him that the new religion expresses itself visibly only in the transformation of human relations. Relations do not let themselves be replaced even by the deepest knowledge. Moreover, a religion doesn't consist only in knowledge, but at its visible level in a new ordering of human affairs. Therefore expect no further knowledge from me. You know everything that is to be known from the revelation offered to you, but you are not yet living out everything that is to be lived at this time. The Black Books, Vol. I, Page 81

On November 25, 1922, Jung, Emma Jung, and Toni Wolff left the Club. The Black Books, Vol. I, Page 82

There was heated discussion within the Club. In February 1924, Hans Trub stepped down as president, and a letter was sent to Jung asking him to return, which he did a month later. The Black Books, Vol. I, Page 85

Around Eckhart grew up a group of Brethren of the Free Spirit who lived licentiously. The problem we face is: Is analytical psychology in the same boat? Are the second generation like the Brethren of the Free Spirit? If so, it is the open way to Hell, and analytical psychology has come too soon and it will have to wait for a century or two. The Black Books, Vol. I, Page 83

As his soul had explained to him the previous year, this new religion would manifest itself through transformed human relations. Evidently Jung's relations with his wife [Emma] and Toni Wolff, the "experimentum crucis," was related to this. Decades later, he would write, "The unrelated human being lacks wholeness, for he can achieve wholeness only through the soul, and the soul cannot exist without its other side, which is always found in a 'You.' The Black Books, Vol. I, Page 83-84

In the mid-twenties, publication of Liber Novus seems to have been one of the foremost issues in Jung's mind. At the beginning of 1924, he asked Cary Baynes to make a fresh typed transcription of the text and discussed publication. The Black Books, Vol. I, Page 85

By contrast, the mythic and cosmological embeddedness of the Pueblo Indians showed us precisely what we had lost, he believed, and our spiritual poverty. Of the Pueblo Indian, he said, "Such a man is in the fullest sense of the word in his place." The Black Books, Vol. I, Page 87

There are indications that he [Jung] was ambivalent about publication of the Sermones. Barbara Hannah claims that he regretted publishing it and that "he felt strongly that it should only have been written in the Red Book." The Black Books, Vol. I, Page 88

The myth of Horus is the story of the newly risen divine light. It would have been told after the deliverance out of the primordial darkness of prehistoric times through culture, that is to say through the revelation of consciousness. Thus the journey from the interior of Africa to Egypt became for me like a drama of the birth of light, which was intimately connected with me, with my psychology. Carl Jung, The Black Books, Vol. I, Page 90

In Jung's fantasies in 1922, Egyptian mythology had played a significant part in formulating the role and the tasks that he, his wife, and Toni Wolff had to fulfill. The Black Books, Vol. I, Page 90

Arab Youth Spirit of Gravity

the figure of Atmavictu went through a number of incarnations, as an old man, a bear, an otter, a newt, a serpent, then simultaneously a man and an earth serpent. He was Izdubar and became Philemon. The black magician, Ha, was the father of Philemon. Ka was the father of Salome, and also the brother of the Buddha. Ka was Philemon's shadow. Philemon further identified himself with Elijah and Khidr and claimed that he would become Phanes. The Black Books, Vol. I, Page 70

On March l, 1918, his soul informed him that what was necessary was maintaining simultaneously a respect and disdain for the Gods, and that this began with respect and disdain for oneself. This was critical not only for humanity; Jung now realized that "man would be the mediator in the transformation process of God." The Black Books, Vol. I, Page 71

That is the meaning of divine service, of the service which man can render to God, that light may emerge from the darkness, that the Creator may become conscious of his creation, and man conscious of himself. / That is the goal, or one goal, which fits man meaningfully into the scheme of creation, and at the same time confers meaning upon it. It is an explanatory myth which has slowly taken shape within me in the course of the decades. The Black Books, Vol. I, Page 71

I am of the opinion that the union of rational and irrational truth is to be found not so much in art as in the symbol per se; for it is the essence of the symbol to contain both the rational and irrational. Carl Jung, The Black Books, Vol. I, Page 72

He [Jung] equated the Hindu notion of Brahman/Atman with the self. At the same time, he provided a definition of the soul. He argued that the soul possessed qualities that were complementary to the persona, and in that sense had what the conscious attitude lacked. The Black Books, Vol. I, Page 74-75

Now I was sure that no schizophrenia was threatening me. I understood that my dreams and my visions came to me from the subsoil of the collective unconscious. What remained for me to do now was to deepen and validate this discovery. And this is what I have been trying to do for forty years. Carl Jung, The Black Books, Vol. I, Page 37-38

Thus Jung's revisions, in which he now differentiated the soul into serpent, human soul, and bird, here can be seen to reflect his understanding of the tripartite nature of his soul. The Black Books, Vol. I, Page 69

I can grasp for you only what you already have but don't know. The beyond from which I bring knowledge to you is your beyond. I am able to grasp what you have. But you aren't. That's why you need me. Jung's Soul, The Black Books, Vol. I, Page 70

Years later, recalling his encounter with this figure and describing it as a dream, Jung noted, "I suddenly knew: the Wild Huntsman had commanded it to carry away a human soul." A few days later he heard the news that his mother had died. He realized that "It was Wotan, the god of my Alemannic forefathers, who had gathered my mother to her ancestors negatively to the 'wild horde,' but positively to the 'salig hit,' the blessed folk." The Black Books, Vol. I, Page 79

Jung described Wotan's attributes as follows: He is the god of oracles, of secret knowledge, of sorcery, and he is also the equivalent of Hermes psychopompos. And you remember

he has, like Osiris, only one eye; the other eye is sacrificed to the underworld. The Black Books, Vol. I, Page 80

The immediate sources that Jung drew on for his concept of the self-appear to be the Atman/ Brahman conception in Hinduism, which he discussed in Psychological Types, and certain passages in Nietzsche's Thus Spoke Zarathustra. The Black Books, Vol. I, Page 66, fn 204

The Self also seeks with the eyes of sense, it listens too with the ears of the spirit. The Self is always listening and seeking it compares, subdues, conquers, destroys. It rules and is also the I's ruler. Behind your thoughts and feelings, my brother, stands a mighty commander, an unknown sage- he is called Self. Nietzsche, The Black Books, Vol. I, Page 66, fn 204

I was already very interested in the concept of the self, but I was not sure how I should understand it. I made my marks when I came across these passages, and they seemed very important to me .... The concept of the self-continued to recommend itself to me .... I thought that Nietzsche meant a sort of thing-in-itself behind the psychological phenomenon .... I saw then also that he was producing a concept of the self which was like the Eastern concept; it is an Atman idea. Carl Jung, The Black Books, Vol. I, Page 66, fn 204

I very much agree with you that we have to grapple with the knowledge content of Gnosticism and Neo-Platonism. These are the systems that contain the materials which are destined to become the foundation of a theory of the unconscious. Carl Jung, The Black Books, Vol. I, Page 67

Jung had some powerful experiences: on June 27, 1917, he wrote to Emma Jung that three days prior, he was on Pointe de Cray (a mountain just northwest of Chateau d'Oex), "It was a glorious day. On the summit I had a wonderful ecstatic feeling. Last evening I had a most remarkable mystical experience, a feeling of connection of many millennia. It was like a transfiguration. Today I'm probably going down to hell again for this. I want to cling to you, since you are my center, a symbol of the human, a protection against all daimons." This letter underscores the centrality of Emma Jung in his life. The Black Books, Vol. I, Page 68-69

From the beginning of August to the end of September, he [Jung] drew a series of mandalas in pencil in his army notebook, which he preserved. The first is titled "Phanes" and bears the legend "transformation of matter in the individual." This image may be seen as an attempt to depict the "newly arising God" and his relation to the individual. The Black Books, Vol. I, Page 61

Beginning on August 20 [1917], he [Jung] drew a mandala on most days. This gave him the feeling that he had taken a photograph of each day, and he observed how these figures changed. He recalled that he received a letter from "this Dutch woman"-Moltzer- "that got on my nerves terribly." The Black Books, Vol. I, Page 61

On April 14, 1918, Jung wrote to Josef Lang regarding a letter he had received from Moltzer in which she had accused him of trying to destroy her relationship with Lang in a "thirst for revenge." The Black Books, Vol. I, Page 64

I know that one could look back with regrets or a certain longing on those unconscious times which were still pregnant with the future. But those times have since given birth, the covers are torn, and new realities have come into being whose immediacy does not allow me to look backward. Nothing from the past can be brought back unless it has been reborn in a

creative life. Carl Jung, The Black Books, Vol. I, Page 66-67

The God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, The Black Books, Vol. I, Page 68

Last evening I had a most remarkable mystical experience, a feeling of connection of many millennia. It was like a transfiguration. Today I'm probably going down to hell again for this. I want to cling to you [Emma Jung], since you are my center, a symbol of the human, a protection against all daimons. Carl Jung, The Black Books, Vol. I, Page 69

He [Jung] defined the anima as "how the subject is seen by the collective unconscious." The Black Books, Vol. I, Page 53

There are few dreams noted in the Black Books. A recently recovered dream book contains a series of dreams from 1917 to 1925. The Black Books, Vol. I, Page 54

Jung described his technique for inducing spontaneous fantasies: "The training consists: first of all in systematic exercises for eliminating critical attention, thus producing a vacuum in consciousness." The Black Books, Vol. I, Page 54

…man must necessarily stand upon firm feet in his I-function; that is, he must fulfil his duty toward life completely, so that he may in every respect be a vitally living member of society. Carl Jung, The Black Books, Vol. I, Page 57

The seventh sermon had culminated in an evocation of a star God:

At immeasurable distance a lonely star stands in the zenith. This is the one God of this one man, this is his world, his Pleroma, his divinity. In this world man is Abraxas, the creator and destroyer of his own world. This star is the God and the goal of man, this is his one guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently. To this one God man shall pray. The Black Books, Vol. I, Page 59

In 1919, Jung painted his portrait in Liber Novus as a divine child, noting, "I called him PHANES, because he is the newly appearing God." He considered the emergence of this figure as denoting a spiritual transformation that was occurring in the world. The Black Books, Vol. I, Page 59

in the last sermon you find the beginning of individuation, out of which, the divine child arises. Please don't speak of these things to other people. It could do harm to the child. The child is fate and amor fati & guidance and necessity-and peace and fulfillment (Isaiah 9:6). But don't allow yourself to be dispersed into people and opinions and discussions. The child is a new God, actually born in many individuals, but they don't know it. He is a "spiritual" God. A spirit in many people, yet one and the same everywhere. Keep to your time and you will experience His qualities. Carl Jung, The Black Books, Vol. I, Page 50-60

The outbreak of the war had given Jung a completely new understanding of his fantasies. In Liber Novus, he wrote: "And then the War broke out. This opened my eyes about what I had

experienced before, and it also gave me the courage to say all of that which I have written in the earlier part of this book. The Black Books, Vol. I, Page 39

But whereas Zarathustra proclaimes the death of God, Liber Novus depicts the rebirth of God in the soul. The Black Books, Vol. I, Page 40

There are also indications that Jung read Dante's Commedia, which also informs the structure of the work. Liber Novus depicts Jung's descent into hell. But whereas Dante could utilize an established cosmology, Lib er Novus is an attempt to shape an individual cosmology. The Black Books, Vol. I, Page 40

The overall theme of Liber Novus is how Jung regains his soul and overcomes the contemporary malaise of spiritual alienation. The Black Books, Vol. I, Page 41

In this way salvation is given to us in the un-openable and un-sayable symbol, for it protects us by preventing the devil from swallowing the seed of life…We must understand the divine within us, but not the other, insofar as he is able to go and stand on his own … We should be confidants of our own mysteries, but chastely veil our eyes before the mysteries of the other, insofar as he does not need "understanding" because of his own incapability. The Black Books, Vol. I, Page 45-46

I must find the way through the unconscious. People who have trusted me need my insight, not only I myself. Therefore I had to exclusively dedicate myself to this work, which was very time-consuming and terribly demanding. Carl Jung, The Black Books, Vol. I, Page 46

Jung had come to see that chaos was not formless but filled with the dead, "not just your dead, that is, all the images of the shapes you took in the past, which your ongoing life has left behind, but also the thronging dead of human history, the ghostly procession of the past." The Black Books, Vol. I, Page 47

When the time has come and you open the door to the dead, your horrors will also afflict your brother, for your countenance proclaims the disaster. Hence withdraw and enter solitude, since no one can give you counsel if you wrestle with the dead. Carl Jung, The Black Books, Vol. I, Page 47

In a critical entry of January 16, 1916, his soul presented an elaborate thiogenic cosmogony.' She described her own nature, the nature of the daimons, the heavenly mother, and the Gods. The Black Books, Vol. I, Page 48

In early 1913, he [Jung] read Dieterich's Abraxas, still from the perspective of his libido theory. In January and October 1915, while doing military service, he studied the works of the Gnostics intensively. The Black Books, Vol. I, Page 50

"This little book [Septem Sermones], that I entrust to your well-meaning and friendly forbearance, brings a wish with it: it would like to have a good cover in this cold world weather. / The non-author and copyist." The Black Books, Vol. I, Page 50

I could not presume to put my name to it but chose instead the name of one of those great minds of the early Christian era which Christianity obliterated. It fell quite unexpectedly into my lap like a ripe fruit at a time of great stress and has kindled a light of hope and comfort

for me in my bad hours. Carl Jung, The Black Books, Vol. I, Page 51

Philemon brought with him an Egyptian-Gnostic-Hellenistic atmosphere, a really Gnostic hue, because he really was a pagan. He was simply a superior knowledge, and he taught me psychological objectivity and the actuality of the soul. He had showed this dissociation between me and my intellectual object ...He formulated this thing which I was not and formulated and expressed everything which I had never thought. The Black Books, Vol. I, Page 34

In Memories, he [Jung] recalled that he felt that he was in an exposed position at the university, and that he had to find a new orientation, as it would otherwise be unfair to teach students. The Black Books, Vol. I, Page 34

During 1913 and 1914, he [Jung] had between one and nine consultations per day, five days a week, with an average of five to seven patients. He also worked on Saturdays, having no or few patients on Thursdays. In 1918, he switched his free day to Saturday. The Black Books, Vol. I, Page 35

In Memories, Jung recalled that during this period [1914] his family and profession "always remained a joyful reality and a guarantee that I was normal and really existed." The Black Books, Vol. I, Page 36

Attempting to understand Goethe's Faust using Freud's method would be like trying to understand a Gothic cathedral through its mineralogical aspect. Carl Jung, The Black Books, Vol. I, Page 36

The meaning "only lives when we experience it in and through ourselves." Carl Jung, The Black Books, Vol. I, Page 36

As a psychiatrist I became worried, wondering if I was not on the way to "doing a schizophrenia," as we said in the language of those days. ... I was just preparing a lecture on schizophrenia to be delivered at a congress in Aberdeen, and I kept saying to myself: "I'll be speaking of myself! Very likely I'll go mad after reading out this paper." Carl Jung, The Black Books, Vol. I, Page 37

In 1954, while discussing active imagination, Jung said that "the reason why the involvement looks very much like a psychosis is that the patient is integrating the same fantasy material to which the insane person falls victim because he cannot integrate it but is swallowed up by it." The Black Books, Vol. I, Page 38

"And then the War broke out. This opened my eyes about what I had experienced before, and it also gave me the courage to say all of that which I have written in the earlier part of this book." Carl Jung, The Black Books, Vol. I, Page 39

"I wanted to understand it all as personal experiences within me, and consequently I could neither understand nor believe it all, since my belief is weak." Carl Jung, The Black Books, Vol. I, Page 39

The sequence of Liber Novus nearly always corresponds exactly to that of the Black Books. Jung maintained a "fidelity to the event." What he was writing was not to be mistaken as fiction. The Black Books, Vol. I, Page 39

In November 1914, Jung closely studied Nietzsche’s Thus Spoke Zarathustra (1883-91), which he had first read in his youth. He later recalled that "then suddenly the spirit seized me and carried me to a desert country in which I read Zarathustra." The Black Books, Vol. I, Page 40

An important figure in Jung’s fantasies was that of Ka, from Egyptian mythology. Wolff had her own figure of Ka, and also had dialogues with Jung’s Ka. In an active imagination on January 11, 1926, Wolff’s "I" had a dialogue with Thot, the Egyptian God of writing. The Black Books, Vol. I, Page 32

Thoth instructed her [Toni] how to invoke someone’s "Ka": "So call loudly thrice, You Ka, you Ka, you Ka of so and so, come here and move into my heart. Space has been made for you. Your Ba expects you and you should move in." She followed his instructions: "You Ka, you Ka, you Ka of C., come here, move into my heart. Space has been made for you. Your Ba expects you and you should move in." The Black Books, Vol. I, Page 32

On January 30, she [Toni] noted: earlier:

C.’s [Carl’s] Ka to me mine not received by him C.’s Ka speaks about the abyss and the death he sees.

I want to let myself drop down. The Black Books, Vol. I, Page 32

Wolff, Diary E, January 11, 1926, p. 17. Regarding the Egyptian concept of the Ba, E. A. Wallis Budge noted, "To that part of man which beyond all doubt was believed to enjoy an eternal existence in heaven in a state of glory, the Egyptians gave the ·name ba, a word which means something like ’sublime,’ ’noble’ and which has always hitherto been translated by ’soul.’ The ba is not incorporeal, for although it dwells in the ka, and is in some respects, like the heart, the principle of life in man, still it possesses both substance and form: in form it is depicted as a human-headed hawk, and in nature and substance it is stated to be exceedingly refined or ethereal. It revisited the body in the tomb and re-animated it and conversed with it; it could take upon itself any shape that it pleased; and it had the power of passing into heaven and of dwelling with the perfected souls there. It was eternal" (The Book of the Dead: The Papyrus of Ani in the British Museum [London: Longmans & Co, 1895], p. lxiv). The Black Books, Vol. I, Page 32, fn 93

On several subsequent occasions, Toni Wolff referred to their [w/Carl] relationship as an "experimentum crucis." As such, it was clearly linked to Jung’s self-experimentation. The Black Books, Vol. I, Page 33

At the same time, Emma Jung continued to play a central role in Jung’s life. She ran the household, raised their children, and maintained the human dimension for him, while also facilitating and accompanying him in his self-experimentation. The Black Books, Vol. I, Page 33

In 1910, she [Emma] began an analysis with Jung, and she worked with Leonhard Seif in 191197 and later with Hans Trub (who was married to Toni Wolff’s sister Susanne). The Black Books, Vol. I, Page 33

She [Emma] played an active role in the Association for Analytical Psychology and later

practiced analysis, also studying physics, mathematics, Greek, and Latin. the languages later enabled her (in contrast to Toni Wolff) to accompany Jung in his explorations into alchemy. The Black Books, Vol. I, Page 33

She [Emma] undertook her own research, which culminated in her work on the Grail legend. From around 1914, she began to do active imagination in the form of dialogues, paintings, and poems. The Black Books, Vol. I, Page 33

Ximena Roelli de Angulo, Cary Baynes's daughter, recalled, "I think that Emma must have always played just as large a part in his creative life as Toni did- just a different part" (interview with Gene Nameche, Jung biographical archive, CLM, p. 54). The Black Books, Vol. I, Page 34

Volume II:

Without talking back from now on, I will continue to tell you [Jung's Soul] how I caught sight of a woman [Toni Wolff] three years ago, whose soul seemed to me more valuable than my marital anxiety. I conquered my fear out of love for her. But you wanted it that way and gave me a dream, which rendered a decision…: Carl Jung, The Black Books, Vol. II, Page 155

A huge task lay before me—I saw its enormous size—and its value and meaning escaped me. I got into the dark, and I groped along my path. That path led inward and downward. Carl Jung, The Black Books, Vol. II, Page 149

The more uncommon these highest truths are, the more inhuman must they be and the less they speak to you as something valuable or meaningful concerning human essence and being. Only what is human and what you call banal and hackneyed contains the wisdom that you seek. Carl Jung, The Black Books, Vol. II, Page 208

One must not improve others, it seems. To do things oneself in minutest detail, that is what is needful. No longer should it be said, "you should," but rather "I should" if I have not already thought "I will." Carl Jung, The Black Books, Vol. II, Page 209

What a burden and danger is vanity! There is nothing about which one could not be vain. Nothing is more difficult than to define the limits of vanity. One who creates should be especially wary of success, though needs it. Carl Jung, The Black Books, Vol. II, Page 209

My soul, you are terribly real. You have set me with hard thrust on the sharp stones of misery and death. I grow weak and miserable-my blood, my precious lifeblood trickles away between these stones. Carl Jung, The Black Books, Vol. II, Page 214

What shadows over the earth! All lights gutter out in final despondency and loneliness. Death has entered, and there is no one left to grieve. This is a final truth and no riddle. The most extreme human truths are no riddles. Why did we think they were riddles What delusion could make us believe in riddles? Carl Jung, The Black Books, Vol. II, Page 214

This night begins with the feeling of ignorance and incapacity. Only expectancy is on

the lookout as if from a high tower that dominates the surrounding country. Carl Jung, The Black Books, Vol. II, Page 197

What shadows over the earth! All lights gutter out in final despondency and loneliness. Death has entered, and there is no one left to grieve. This is a final truth and no riddle. The most extreme human truths are no riddles. Why did we think they were riddles What delusion could make us believe in riddles? Carl Jung, The Black Books, Vol. II, Page 214

This night begins with the feeling of ignorance and incapacity. Only expectancy is on the lookout as if from a high tower that dominates the surrounding country. Carl Jung, The Black Books, Vol. II, Page 197

Death, does it not uncover the terrible deceit of life? Carl Jung, The Black Books, Vol. II, Page 213

Do you believe that all that struggle and all these blood sacrifices left no mark on the soul of the Christian? And do you believe that one who has not experienced this struggle most intimately can still partake of its fruit? No one can flout the spiritual development of many centuries and then reap what they have not sowed. Carl Jung, The Black Books, Vol. II, Page 201

I know that there are those who are always in heat, and those who also want to dance for their Gods; some are ridiculous jubilant old men and women and others posture at antiquity, instead of honestly admitting their utter incapacity for religious expression. Carl Jung, The Black Books, Vol. II, Page 201

The more uncommon these highest truths are, the more inhuman must they be and the less they speak to you as something valuable or meaningful concerning human essence and being. Only what is human and what you call banal and hackneyed contains the wisdom that you seek. Scholar's Maiden, The Black Books, Vol. II, Page 208

After that I had this dream around l 1/2 years ago: I am lying on a bed with my wife [Emma] in a chamber with an open ceiling (similar to the roofless houses of Pompeii.) All at once my wife startles and climbs the wall rapidly and disappears upward. She wears a long white dress with mystical figures, such as witches or heretics, who are burnt at the stake. Carl Jung, The Black Books, Vol. II, Page 160

You may call us symbols for the same reason that you can also call your real fellow men symbols, if you wish to. But we exist and are just as real as your fellow men. You invalidate nothing and solve nothing by calling us symbols. Elijah, The Black Books, Vol. II, Page 189

It seems as if compulsory realities exist here. What forced me to come here if not those "other" realities? Apparently they are somehow superior to me as I did not know anything about them, whereas they knew about me and forced me-could force me-to come to them on a way unknown to me, that I must have flown through unconsciously. Carl Jung, The Black Books, Vol. II, Page 190

I see around me the mighty walls that form the horizon-jagged crenellations. Gray and yellow lichen grows on the stones, apart from this not a blade of grass. What is it with this place? I think it could be a Druidic sacred place of worship. Carl Jung, The Black Books, Vol.

II, Page 192

Your work is fulfilled here. Other things will come, of which you do not know yet. But seek untiringly, and above all write exactly what you see. Elijah, The Black Books, Vol. II, Page 196

I am the one who, when love

Breathes on me, notices, and in the manner

That he dictates within, I utter words."

Dante. Purgatorio.

And then, in the same manner as a flame

Which follows whatever shape it takes,

The new form follows the spirit exactly.

Dante. [Purgatorio]. Dante, The Black Books, Vol. II, Page 197

So, I have come to absolutely the right place. I have wandered a long time through the world, seeking those like you who sit upon a high tower on the lookout for things unseen. The Red One, The Black Books, Vol. II, Page 198

I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. Carl Jung, The Black Books, Vol. II, Page 200

I thought after waking: a men’s cloister. Ever since then many new thoughts about new forms of society. Carl Jung, The Black Books, Vol. II, Page163

The air shook with the anthem of blaspheming souls, when the God plunged you into my heart. Carl Jung, The Black Books, Vol. II, Page 177

You new spark of an eternal fire, into which night, into what kind of mud. were you born! Fires of madness are blazing toward you as sacrificial fires. Carl Jung, The Black Books, Vol. II, Page 177

You will wring truthful prayers from your believers, and they must invoke your glory in tongues that are atrocious to them. You will fall on them in the hour of their disgrace and humiliation and will become known to them in what they hate, fear, and abhor. Carl Jung, The Black Books, Vol. II, Page 178

Oh I know that the salvation of mercy is given only to those who believe in the highest and faithlessly betray themselves for thirty pieces of silver. Carl Jung, The Black Books, Vol. II, Page 178

You do me wrong, Elijah is my father, and he knows the deepest mysteries, the walls of his house are made of precious stones, his wells hold healing water and his deep eye sees the

things of the future-And what wouldn’t you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?" Salome, The Black Books, Vol. II, Page 181

We [Elijah/Salome] are really together and are not symbols. We are real and together. Carl Jung, The Black Books, Vol. II, Page 182

I do not love her, I fear her. My knees tremble. A voice says: "Therein you acknowledge her divine power." Must I love Salome? Carl Jung, The Black Books, Vol. II, Page 183

Turn all your anger against yourself, because only you can hinder yourself from looking. The mystery play is delicate as air and thin smoke and you are brutal matter that itself is already disturbingly heavy. Carl Jung, The Black Books, Vol. II, Page 185

Yet let all your hope, which is your greatest good and highest ability, precede and serve you as a leader in the world of the dark, because it is of similar substance as the creations of this world. let your hope swell toward it into the indeterminable. Carl Jung, The Black Books, Vol. II, Page 185

"To see a World in a Grain of Sand / And a Heaven in a Wild Flower, / Hold Infinity in the palm of your hand / And Eternity in an hour" (Auguries of Innocence). William Blake, The Black Books, Vol. II, Page 185, fn 186

You have not forgotten it. It burned deep inside you. But you are afraid of megalomania? Are you that cowardly? Or can you not differentiate this thought from your own self, from your human nature, enough so that you wished to claim it for yourself? Carl Jung, The Black Books, Vol. II, Page 188

I think it would be obvious that your thoughts are just as much outside your mind: self as trees and animals are outside your body. Elijah, The Black Books, Vol. II, Page 188

Keep interpretation far from me, that bad prison master of science who binds the soul and imprisons it in a lightless cell, but above all protect me from the venomous serpent of critique, which is a healing serpent only on the surface, yet in your depths is infernal poison and agonizing death. Carl Jung, The Black Books, Vol. II, Page 170

Book of my most difficult experiments, I open you with inner resistance! Everything in me balks at the immediacy of this experience! I want to coax myself like a nervous horse. I shy away from myself as if I were a nocturnal monster. Carl Jung, The Black Books, Vol. II, Page 171

But on the fourth night I cried, "To journey to Hell means to become Hell oneself." Carl Jung, The Black Books, Vol. II, Page 171

Anyone who fights with monsters should take care that he does not in the process become a monster. And if you gaze for long into an abyss, the abyss gazes back into you. Nietzsche, The Black Books, Vol. II, Page 171, fn 113

Perhaps I ensnare myself in self-deceit and hellish monkey business, and I am a rascal grinning at myself in a mirror, a fool in my own madhouse. Perhaps, my soul, you stumble over my folly. Carl Jung, The Black Books, Vol. II, Page 172-173

Gradually it dawned on me that the highest truth is one and the same with the absurd. Carl Jung, The Black Books, Vol. II, Page 175

The first step in individuation is tragic guilt. The accumulation of guilt demands expiation Carl Jung, The Black Books, Vol. II, Page on" 176, fn 142.

This sounds like religion, but it is not. I am speaking just as a philosopher. People sometimes call me a religious leader. I am not that. I have no message, no mission; I attempt only to understand. We are philosophers in the old sense of the word, lovers of wisdom. Carl Jung, C.G. Jung Speaking, Page 98

With inner resistance I approach this book. I ceaselessly devalue it and yet something forces me to dive into it, actually into myself. Why? - It wants to follow this way. Strange- Carl Jung, The Black Books, Vol. II, Page 163

What a deception! I have avoided myself, no, actually my self, the place of my soul, where she dwelled and lived. I have never returned to this place except while dreaming. Carl Jung, The Black Books, Vol. II, Page 164

Is it solitude, to be with oneself? Solitude is true only when the self is a desert. I hear the words: "An anchorite in his own desert." The monks in the Syrian desert occur to me. My dream? Carl Jung, The Black Books, Vol. II, Page 164

Only life is true. And only life leads me into the desert, truly not my thinking, which would like to return to thoughts, to men and events, since it feels uncanny in the desert. Carl Jung, The Black Books, Vol. II, Page 164

I hear the cruel word "Wait." This is the devil’s most horrible punishment of hell; he lets people wait. Torment belongs to the desert- I actually know it, but I didn’t want to know. Carl Jung, The Black Books, Vol. II, Page 165

After a hard struggle I have come a piece of the way nearer to you. How hard this struggle was! I had fallen into an undergrowth of doubt, confusion, and scorn. Only the love of those, to whom I gave love, saved me from the darkness. Carl Jung, The Black Books, Vol. II, Page 165

Do you still not know yet that the way to truth stands open only to those without intentions? Do you still not know that fulfilment comes only to the one who does not desire, to the one who is not greedy. Carl Jung, The Black Books, Vol. II, Page 166

Then, listen, you think little of me. Do you still not know that you are not writing a book to feed your vanity, but that you are speaking with me? How can you suffer from scorn if you address me with those words that I give you? Carl Jung, The Black Books, Vol. II, Page 167

I have learned that one must give one’s heart to men, but one’s intellect to the spirit of humanity, God. Then its work can be beyond vanity, since there is no more hypocritical whore than the intellect when it replaces the heart. Carl Jung, The Black Books, Vol. II, Page 168

I live first in the upper world, but in your inner world, my soul, I am like a shadow without substance, trembling and blown away by every breeze. Carl Jung, The Black Books, Vol.

II, Page 170

Forgive me, my heart is full, because I have come from far wandering. wandered for eleven years, so long that I forgot that I possessed a soul that I could call my own. I belonged to men and things. I did not belong to myself. Carl Jung, The Black Books, Vol. II, Page 151

I am thinking of this first vision that you gave me in a dream, where I saw You [Jung's Soul] hovering. (Is it 14 years since then?) Carl Jung, The Black Books, Vol. II, Page 152

Life tore me away, and I deliberately moved away from you and I have done so for all these years. But I remained with you minimally until the love for women tore me completely off and away from you. Carl Jung, The Black Books, Vol. II, Page 152

My child, you are not God, how could you be God? You are my soul and I am not allowed-not yet-to know, why you call yourself "child" - and why a girl? Carl Jung, The Black Books, Vol. II, Page 153

Why must I tell you all that, my soul? Why do you chain me to this book? And why do you drive my pen so furiously, as if it had to go a long way and hurry to cover it? Carl Jung, The Black Books, Vol. II, Page 154

You [Jung] write to be printed and circulated among people. You want to cause a stir through the unusual. Nietzsche did this better than you. You are aping Saint Augustine. Jung's Soul, The Black Books, Vol. II, Page 157

What is it I shall do? Tell you more about my inner matters? Shall I overcome the daimon of my interior? Is it the hundred-headed dragon? Carl Jung, The Black Books, Vol. II, Page 159

My pen bristles-regardless. Oh what impotence of the intellect! Life pushes me beyond criticism. Carl Jung, The Black Books, Vol. II, Page 160

But one thing you must know, the one thing I have learned is that one must live this life. This life is the way, the long sought-after way to the unfathomable, which we call "divine." Carl Jung, The Black Books, Vol. II, Page 149

My soul, I found you again, I would like to, no, I will stay with you. My journey should continue with you. I will wander with you and ascend to my solitude, no longer alone as before and greedy and impatient, but with comforting courage and quiet delight. Carl Jung, The Black Books, Vol. II, Page 150

Volume III:

The inner voice speaks: "The evil one cannot make a sacrifice; he cannot sacrifice his eye. Victory is with the one who can sacrifice." Carl Jung, The Black Books, Vol. III, Page 133

Evil? I thought too little about evil. Evil exists, too. Evil, the abysmal evil is not to be

forgotten. There is no scientific cover-up for it. Even the word “evil” is commonplace, but not the thing per se. Carl Jung, The Black Books, Vol. III, Page 133

There has been much debate on the precise relation between Philo’s concept of the Logos and John’s gospel. On June 23, 1954, Jung wrote to James Kirsch, “The gnosis from which John the Evangelist emanated is definitely Jewish, but in its essence is Hellenistic, in the style of Philo Judaeus, from whom the conception of Logos also stems” Sonu Shamdasani, The Black Books, Vol. III, Page 103, fn 14.

But Philo Judeaus, if this is who you mean, was a serious philosopher and a great thinker. Even John the theologian did not disdain including some of Philo’s thoughts in the gospel. Carl Jung, The Black Books, Vol. III, Page 103

“I want to answer this question within the scope of your understanding: if for God the human had not become important above everything, he would not have appeared as the son in the flesh, but in the Logos.” Ammonius, The Black Books, Vol. III, Page 105

Let me give you a small example of my preoccupation. I’ve spent many years alone with the process of unlearning. Have you ever unlearned anything? — Well, then you should know how long it takes. And I was a successful teacher. As you know, for such people to unlearn is difficult or even impossible. Ammonius, The Black Books, Vol. III, Page 107

But what did he [Ammonius] say? That the sequences of words have many meanings, and that John brought the Logos up to man, elevated it to man. But that does not sound properly Christian. Is he perhaps a Gnostic? No, that seems impossible to me, since they were really the worst of all the idolators of words, as he would probably put it. Carl Jung, The Black Books, Vol. III, Page 107

“Stranger, you may well stand by me, if it is not too cold for you. As you can see, I am cold and my heart has never beaten.” I know, you [Death] are ice and the end. You are the cold silence of the stones; and you are the most extreme highest snow on the mountains and the most extreme frost of outer space. I must feel this and that’s why I stand near you. Carl Jung, The Black Books, Vol. III, Page 114

“What leads you here to me?, you living matter? The living are never guests here. Well, they all flow past here in dense crowds, black, with mourning bands, all those above in the land of the clear day who have taken their departure, never to return again. But the living never come here. What do you seek here?” Death, The Black Books, Vol. III, Page 114

We are in need of light. Of lights we have enough—will-o’-the-wisps—but too little light. How dark is the path of a man when he reaches the new world, the world in between! Beyond us there is unending darkness. Where is this “beyond”? Probably deep in ourselves. Carl Jung, The Black Books, Volume III, Page 116

The way of life leads farther beyond, even beyond the laws that were holy. The way is solitary and full of secret torment. Carl Jung, The Black Books, Vol. III, Page 119

1. Oh Izdubar, most powerful one, what you call poison is science. In our country we are

nurtured on it from youth, and that may be one reason why we haven't properly flourished and remain so dwarfish. When I see you, however, it seems to me as if we are all somewhat poisoned Carl Jung, The Black Books, Vol. III, Page. 250

2. We've grown accustomed to this over time, because men get used to everything. But we're still somewhat lamed. On the other hand, this science also has great advantages, as you've seen. What we've lost in terms of force, we've rediscovered many times through mastering the force of nature. Carl Jung, The Black Books, Vol. III, Page 251
3. Now you perhaps see that we had no choice. We have to swallow the poison of science. Otherwise we meet the same fate as you have—we will be completely lamed, if we encounter it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung, The Black Books, Vol. III, Page 251

Izdubar: Most terrible day of my life—unending—so long—so long—wretched magical art—our priests know nothing, or else they could have protected me from it—Even the Gods die, he said. Have you no Gods anymore?

Jung: No, words are all we have left. Carl Jung, The Black Books, Vol III, Page 251

Jung: Science has taken from us the capacity of belief.

Izdubar: What, you have lost that, too? How then do you live?

Jung: We live so-so, with one foot in the hot and one foot in the cold, and for the rest, come what may! The Black Books, Vol. III, Page 252

What lies in the middle is the truth. It has many faces; one is certainly comical, another sad, a third evil, a fourth tragic, a fifth funny, a sixth is a grimace, and so forth. Carl Jung, The Black Books, Vol. III, Page 130

It is a murderous task to write the wisdom of real life, particularly if one has committed many years to serious scientific research. What proves to be most difficult is to grasp the playfulness of life (the childish, so to speak). Carl Jung, The Black Books, Vol. III, Page 130

All the manifold sides of life, the great, the beautiful, the serious, the black, the devilish, the good, the ridiculous, the grotesque are fields of application which each strive. We tend to wholly absorb the beholder or describer. Carl Jung, The Black Books, Vol. III, Page 130

Our time requires something capable of regulating the mind. Just as the concrete world has expanded from the limitedness of the ancient human out look to the immeasurable diversity of our modern outlook, the world of intellectual possibilities has developed to unfathomable diversity. Infinitely long distances paths, paved with thousands of thick volumes, lead from one specialization to another. Soon no one will be able to walk down these paths anymore. And then only specialists will remain. Carl Jung, The Black Books, Vol. III, Page 130-131

More than ever we require the living truth of the life of the mind, of some thing capable

of providing firm guidance. Carl Jung, The Black Books, Vol. III, Page 131

You are right: It is to Philo's credit that he furnished language like so many other philosophers. He belongs to the language artists. But words should not become idols. Carl Jung, The Black Books, Vol. III, Page 104

I take up my task. Pleasure is permissible. Carl Jung, The Black Books, Vol. III, Page 106

In the background to the right sits a small thin man of pale complexion about 40 years old, apparently the librarian- The atmosphere is troubling- scholarly ambitions-scholarly conceit-wounded scholarly vanity- scholarly anxieties of the malicious critic, the luckier competitor, and being wrong. Carl Jung, The Black Books, Vol. III, Page 137

I am a man: nothing human is alien to me. Terence As a medical psychologist I do not merely assume, but I am thoroughly convinced, that nil humanum a me alienumm esse is even my duty. Carl Jung - The Black Books, Vol. III, Page 136

Damned one, where do you get such knowledge? So there is no immortal land where the sun goes down to be reborn? Are you speaking the truth? Izdubar, The Black Books, Vol. III, Page 121

You call poison truth? Is poison truth? Or is truth poison? Do not our astrologers and priests also speak the truth? And yet theirs does not act like poison. Izdubar, The Black Books, Vol. III, Page 122

Izdubar: Don't you want to go to this town?

1. No, the enlightened live there. They're actually dangerous, since they cook the strongest poisons from which even we must protect ourselves. The Black Books, Vol. III, Page 129

Slowly, with stifled breath, and with the great and anxious expectation of one gliding downward wildly on the foam and pouring himself into endlessness, I follow my brother, the sea. Carl Jung, The Black Books, Vol. III, Page 113

Stranger, you [Jung] may well stand by me, if it is not too cold for you. As you can see, I am cold and my heart has never beaten. Death, The Black Books, Vol. III, Page 114

I know, you are ice and the end. You are the cold silence of the stones; and you are the most extreme highest snow on the mountains and the most extreme frost of outer space. I must feel this and that's why I stand near you. Carl Jung, The Black Books, Vol. III, Page 114

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How dark is the path of a man when he reaches the new world, the world in between! Beyond us there is unending darkness. Where is this "beyond"? Probably deep in ourselves. Carl Jung, The Black Books, Vol. III, Page 114

I ask you, was this Logos a concept, a word? It was a light, indeed a man, and lived among men. Carl Jung, The Black Books, Vol. III, Page 104

Until now it always seemed to me as if it were exactly that which was meaningful in John, namely that the son of man is the logos, in that he thus elevates the lower to the higher spirit [,] to the world of the logos. But you lead me to see the matter conversely, namely that John brings the meaning of logos down to man. "I learned to see that John has in fact even done the great philosophical service of having brought the meaning of logos up to man." Carl Jung, The Black Books, Vol. III, Page 105

I've spent many years alone with the process of unlearning. Have you ever unlearned anything? -Well, then you should know how long it takes. Anchorite, The Black Books, Vol. III, Page 105

It seems to me as if I had seen this white horse on the Eastern sky over the rising sun. The horse spoke to me: What did it say? "Hail him who is in darkness. The day is over him." Carl Jung, The Black Books, Vol. III, Page 106

Do not forget to say your morning prayer when the sun rises. Anchorite, The Black Books, Vol. III, Page 107

Now I have prayed to the sun. But the anchorite really meant that I should pray to God at the break of day. He probably does not know-we have no more prayers. How should he know about our nakedness and poverty? Carl Jung, The Black Books, Vol. III, Page 107

"Dear beetle, where have you gone, I can no longer see you!?-Oh, you're already over there with your mythical ball." These little animals stick to things, quite unlike us-no doubt, no change of mind, no hesitation. Is this.so because they live their myth?

"Dear scarab, my father, I honor you, blessed be your work-in eternity. Amen." Carl Jung, The Black Books, Vol. III, Page 108

As I said, there seem to be all sorts of things in Christianity that maybe one would do well to keep. Nietzsche is too oppositional. like everything healthy and long-lasting, truth unfortunately adheres more to the middle way, which we unjustly abhor. Carl Jung, The Black Books, Vol. IV, Page 205

I have to crawl together out of many different corners in which I lost myself. I return to the black serpent rod. It seems like a solid and mighty piece of death. But death appears like a power belonging to me. Carl Jung, The Black Books, Vol. IV, Page 227

Words of life, from the innermost and darkest life"-says another voice. Vanity and seduction blended deceivingly, because power shimmers in many beguiling and seducing colors. Carl Jung, The Black Books, Vol. IV, Page 227

Power likes to subjugate external things, to rope in humans, to accumulate wealth, to commit acts of violence. Power wants to free itself from service, submission, and obedience, wants to harvest where it did not sow, to win where there is nothing to lose. Carl Jung, The Black Books, Vol. IV, Page 227

I understand, it is the miracle of regeneration, the sinking into death, and the overcoming of death. But what does this image aim at? Does it speak of immortality? Carl Jung, The Black Books, Vol. IV, Page 228

The magical rod lies in a cupboard together with the 6 & 7th books of Moses and the wisdom of Hermes Trismegistus. Carl Jung, The Black Books, Vol. IV, Page 228

The sixth and seventh books of Moses (that is, in addition to the five contained in the Torah) were published in 1849 by Johann Schiebel, who claimed that they came from ancient Talmudic sources. The work, a compendium of Kabbalistic magical spells, has proved to be enduringly popular. Carl Jung, The Black Books, Vol. IV, Page 230, fn 104

If magic were still taught today at the university, I would have studied it there. But the last college of magic was closed long ago. Today no professor knows anything anymore about magic. Carl Jung, The Black Books, Vol. IV, Page 231

Ph. But stupidity would perhaps be progress on the way to magic. Carl Jung, The Black Books, Vol. IV, Page 23

Ph. Well, that's another advantage of magic, not even the devil gets the better of me. You're beginning to understand magic, so I must assume that you have a good aptitude for it. Carl Jung, The Black Books, Vol. IV, Page 235

Banality is my element, a true point of tranquility. Jung's Sou, The Black Books, Vol. IV, Page 236

Loving reaches up to Heaven and resisting reaches just as high. They are entwined and will not let go of each other, since the excessive tension seems to indicate the ultimate and highest possibility of feeling. Carl Jung, The Black Books, Vol. IV, Page 237

My understanding? It is ignorance, nonsense, and wisdom. I no longer have any understanding. Perhaps it will return later, but today it is only a partial phenomenon to me and entirely unsatisfactory. Carl Jung, The Black Books, Vol. IV, Page 238

When God did not proceed further, at least the devil progressed and vice versa. How will it be, now that God and the devil have become one? Are they in agreement to bring the progress of life to a standstill? Carl Jung, The Black Books, Vol. IV, Page 239

1. My reaction is far from personal. I am utterly restless, quickly hurrying life. I am never contented, never unperturbed. I pull everything down and hastily rebuild; I am ambition, greed for fame, lust for action; I am the fizz of new thoughts and action. The absolute is- as the name says already- boring and vegetative. Satan, The Black Books, Vol. IV, Page 243

2. Without knowing it you [Satan] enlighten me. You are personal life-but the apparent stand-still is the forbearing life of eternity, the life of divinity. Carl Jung, The Black Books, Vol. IV, Page 244

3. What is it, then, with this "personal quality"? Yesterday Satan made a most "personal" impression on me.

Jung: What is it, then, with this "personal quality"? Yesterday Satan made a most "personal" impression on me.

Soul: "I guess he does. Since he is the eternal adversary, and because you can never reconcile personal life with absolute life." Carl Jung, The Black Books, Vol. IV, Page 247

I give you payment in images. Behold! Jung's Soul, The Black Books, Vol. IV, Page 249

I Dear Salome, I thank you for your love. It is beautiful to hear love spoken of. It is music and old, far-off homesickness. look, my tears are falling on your good words. I want to kneel before you and kiss your hands a hundred times, because they want to give me the service of love. Carl Jung, The Black Books, Vol. IV, Page 250

I am begging you [Jung's Soul], be your own master and your own slave, do not belong to me but to yourself. Do not bear my burden, but your own. Thus you leave me my human freedom, a thing that's worth more to me than the right of ownership over another person. Carl Jung, The Black Books, Vol. IV, Page 252

I'm not sending you away. You must not be far from me. But give to me out of your fullness, not your longing. I cannot satisfy your poverty just as you possess nothing, so how can you give? Insofar as you give, you demand. Elijah, old man, listen you are a patriarchal Jew, you have an old-fashioned gratitude. Do not give away your daughter but set her on her own feet. She might dance, sing or play the lute before people, and they might throw flashing coins at her feet and cannot still my longing. Carl Jung, The Black Books, Vol. IV, Page 252

I know where your [Elijah] serpent is. I have her. My soul fetched her for me from the underworld. She gives me hardness, wisdom, and magical power. We needed her in the upperworld, since otherwise the underworld would have had the advantage, to our detriment. Carl Jung, The Black Books, Vol. IV, Page 254

Exactly, the commonplace is effectively true and thoroughly appropriate for you [Soul]. Don't be so snobby. The commonplace is a rule of universal truth and a substantial certainty. Carl Jung, The Black Books, Vol. IV, Page 263

Love is the most sensitive organ of perception. Only love lets you read your own soul and the souls of others. Nothing else will do. It is will be, it is, and it passes, hiding an infinite meaning in itself. Carl Jung, The Black Books, Vol. IV, Page 274

It demands the sacrifice only of your male prejudices. You need to intensify the longing in others. That way they become modest. Jung's Soul, The Black Books, Vol. IV, Page 276

. I must confess that I’m also somewhat surprised by this inspiration. But recently I came across a short passage from Thomas a Kempis that made a particular impression on me; why, I can’t really say. It dealt especially with the problem of the Imitation of Christ. Carl Jung, The Black Books, Vol. IV, Page 203

1. You know that I value science extraordinarily highly, but there are actually moments in life where science also leaves us empty and sick. In such moments a book like Thomas’s [Kempis] means very much to me since it is written from the soul. Carl Jung, The Black Books, Vol. IV, Page 204
2. We haven’t come to an end with Christianity by simply putting it aside. It seems to me that there’s more to it than we see. Carl Jung, The Black Books, Vol. IV, Page 204

Incidentally, a host of substitutes now exists for the loss of opportunity for prayer caused by the collapse of religion. Nietzsche, for example, has written a more than veritable book of prayer. Carl Jung, The Black Books, Vol. IV, Page 204

1. Perhaps from your standpoint you’re right, but I can’t help feeling that Nietzsche speaks for those to those who need more freedom, not to those who clash strongly with life, who bleed from wounds, who have been afflicted by actualities. Carl Jung, The Black Books, Vol. IV, Page 205

I believe one can also follow one’s own nose, that would also be an intuitive method. But the beautiful way in which the Christian does this must nevertheless be of special value. Carl Jung, The Black Books, Vol. IV, Page 207

Let go, daimon, you did not live your animal! Carl Jung, The Black Books, Vol. IV, Page 208

So long as we live here on earth, we cannot escape temptation?. There is no man who is so perfect, and no saint so sacred, that he cannot be tempted on occasion. Yes, we can hardly be without temptation. Thomas Kempis cited, The Black Books, Vol. IV, Page 208

To me: You see, nowadays, the "Imitatio Christi" leads to the madhouse. Carl Jung, The Black Books, Vol. IV, Page 209

The problem of madness is profound-divine madness-a higher form of the irrationality of the life streaming through us-at any rate a madness that cannot be integrated into present-day society-but what if the form of society gave way to madness? Carl Jung, The Black Books, Vol. IV, Page 210-211

Have you recognized your madness and do you admit it? Have you noticed that you harbor your madness? Have you noticed that all your foundations are completely mired in madness? Carl Jung, The Black Books, Vol. IV, Page 211

Do you not want to recognize your madness and welcome it in a friendly manner? You wanted to accept everything that you find in yourself. So accept madness too. Let the light of your madness shine, and it will suddenly dawn on you. Madness is not to be despised and not to be feared, but instead you should give it life." Carl Jung, The Black Books, Vol. IV, Page 211

Our life is the truth that we seek. My life is the path for those who come after me. Only my life is my truth, the truth above all. We create the truth by living it. Only in retrospect life becomes truth. We do not find truth first and then we live it, but the other way around. Carl Jung, The Black Books, Vol. IV, Page 215

Life should proceed, from birth to death and from death to birth-from sense to madness and from madness to sense- unbroken like the path of the sun-Everything should proceed on this path. Carl Jung, The Black Books, Vol. IV, Page 216

"My soul, in everything and yet beyond everything, you must find your rest in the lord, for he is the eternal rest of the saints." I read this sentence aloud-putting an astonished question mark by every word. Carl Jung, The Black Books, Vol. IV, Page 217

I patiently take off my armor and go to the spring wearing a white penitent's shirt, where I wash my hands and feet on my own and baptize myself in the name of the one that I am. Then I take off my penitent's shirt and put on my civilian clothes. I walk out of the scene and approach myself-I who am still kneeling down, ossified. I rise and become one with myself. Carl Jung, The Black Books, Vol. IV, Page 219

Thereafter I walk on like a man who is tense, and who expects something new that he has never suspected before. I listen to the depths-warned, instructed, and undaunted-outwardly striving to lead a full human life. Carl Jung, The Black Books, Vol. IV, Page 220

I will gratefully accept what you give, my soul. I do not have the right to judge or to reject. Fate will separate the wheat from the chaff. We have to subjugate ourselves also to the judgment of valuelessness and destruction in majorem vitae gloriam [to the greater glory of life]. Carl Jung, The Black Books, Vol. IV, Page 220

I wanted to laugh, because so much alters in laughter, and resolves itself only there. Here laughter dies in me. Its magic is as solid as iron and as cold as death. Carl Jung, The Black Books, Vol. IV, Page 226

Waiting-I know this word. Hercules also found waiting burdensome when he carried the vault of the heavens on his shoulders. "He had to await Atlas's return and carried the vault of the heavens for the sake of the apples." Carl Jung, The Black Books, Vol. IV, Page 226

Volume V:

Just like the sun, which is also such a star, which is a God and grandfather of souls, the star of the individual is also like the sun, a God and grandfather of the souls. He is visible from time to time, just as I have described him. His light is blue, like that of a distant star. Jung's Soul, The Black Books, Vol. V, Page 272

To attain individuality, we need a large share of death. Therefore it is called "Ye are Gods", since just as an innumerable number of men rule the earth, so a countless number of stars and of Gods rule the heavenly world. Jung's Soul, The Black Books, Vol. V, Page 272

But you have in you the one God, the wonderfully beautiful and kind, the solitary, star-like, unmoving, he who is older and wiser than the father, he who has a safe hand, who leads you among all the darknesses and death scares of dreadful Abraxas. Jung's Soul, The Black Books, Page 275

As a God, you are the great Abraxas in your world. But as a man you are the heart of the one God who appears to his world as the great Abraxas, the feared, the powerful, the donor of madness, he who dispenses the water of life, the spirit of the tree of life, the daimon of the blood, the death bringer. Jung's Soul, The Black Books, Page 275

Pain and disappointment fill the world of Abraxas with coldness, all of your life's warmth slowly sinks into the depths of your soul, into the midpoint of man, where the far blue starlight of your one God glimmers. Jung's Soul, The Black Books, Page 276

If Heaven becomes pregnant and can no longer hold its fruit, then it gives birth and a God-man appears from above and sets foot below. Dead Woman, The Black Books, Vol. V, Page 246

In order to carry the burden and mockery of this sin. The tree of life is heavy, it needs broad shoulders. This time you and mankind should carry it. But I want still more of your blood. Dead Woman, The Black Books, Vol. V, Page 246

It is supposed to paralyze you, because your earth-born indignation breaks down like an extinguished fire. The bird is above you. Your supports crumble as if consumed by an inner fire. You sink down into the ash. The bird triumphs over the serpent. Dead Woman, The Black Books, Vol. V, Page 247

Life becomes a shadow, and the shadow enlivens itself. The shadow that is greater than you. Do you think that your shadow is your son? It is small at midday and fills the skies at midnight. Dead Woman, The Black Books, Vol. V, Page 247

You see-or do you still not see, what the living do with your life? They fritter it away. But with us you live yourself, since we belong to you, we belong to your invisible following and community. Dead Woman, The Black Books, Vol. V, Page 248

Am I at your mercy? Should day no longer shine for me? Should I become a shadow with a living body amongst you, invisible ones? You are formless and beyond grasp, and you emanate the coldness of the grave. Carl Jung, The Black Books, Vol. V, Page 248

impetuous one, stop-you take our breath away-we are shadows; become a shadow and you will grasp what we give. Dead Woman, The Black Books, Vol. V, Page 248

You coax men into megalomania that you cannot deflate and to which you fall victim to your own creation. It is not possible; do you hear at last? Dead Woman, The Black Books, Vol. V, Page 249

Jung: Ridiculous trickery! I'm no parson. Where are the institutions:'

Dead Woman: "Create them! Dig deep, everything is ready. But work on the book of the secrets and the teachings. The Black Books, Vol. V, Page 250

Therefore, above all, solitude, if until every softness toward yourself has been burnt out of you. You shall freeze, after the devil has preceded you. Now is not the time for love, but for deeds. Dead Woman, The Black Books, Vol. V, Page 251

Jung: What do you mean, my work? My science, my book?

The Black Books, Vol. V, Page It's not your book, it's the book. Science is what you do. Do it, without hesitation. There is no way back, only forward. Your love belongs there. Ridiculous-your love! You must allow death to occur. The Black Books, Vol. V, Page 251

The will of the God, that is stronger than you, bearer, slave. You have fallen into the hands of the greater. He knows no mercy. Dead Woman, The Black Books, Vol. V, Page 251

But he who does not fall into the hands of men falls into the hands of the God. May he be well and may woe betide him! There is no escape. Dead Woman, The Black Books, Vol. V, Page 252

I want the church; it is necessary for you and for others. Otherwise what are you going to do with those whom I force onto you and at your feet? You ought to lovingly receive them, not in your bosom, but in the bosom of the church. Dead Woman, The Black Books, Vol. V, Page 254

Will you learn to revere the torment of the human animal? What would you souls and Gods want without man? Why do you long for him? You cannot be without him! Speak! The eternally rich universe should unfold again in the earthly Heaven and the Heaven of the Gods, in the underworlds and in the worlds above. Separation once more comes to the agonizingly united and yoked. Endless multiplicity takes the place of what has been forced together. Since diversity alone is wealth, blossom, and harvest. Carl Jung, The Black Books, Vol. V, Page 263

Eternal fate presides over the Gods also, not only over mortals. Carl Jung, The Black Books, Vol. V, Page 268

Above all dedicate your prayer to me, so I can convey it to the distant God. Prayer has magical power and compels the Gods. Don't you feel the influence of the Gods and the daimons? Dead Woman, The Black Books, Vol. V, Page 269

I understand, yet you know that it is the same. Both are valid for me. like all natural women, form matters less to me than having everything belong to me or else to no one. I am even jealous of the hate you give others. I want everything, since I need everything for the great journey that I intend to begin after your disappearance. Jung's Soul, The Black Books,

Vol. V, Page 261

Of course, here I have peace and can collect myself. Your human world makes me drunk so much human blood-I could get intoxicated on it to the point of madness. Doors of iron, walls of stone, cold darkness and the rations of penance-that is the bliss of redemption. You do not suspect my torment when the bloody intoxication seizes me, I would like to hurl myself again and again into living matter from a dark fearful creative urge that formerly brought me close to the lifeless and ignited the terrible lust for procreation in me. Remove me from conceiving matter, the rutting feminine of yawning emptiness. Force me into confinement where I can find resistance and my own law. Where I can think about the journey, the rising sun and the buzzing, melodious golden wings. Be thankful-you wanted to thank me? You are deluded. Jung's Soul, The Black Books, Page 262

Oh this bitterness! You [Jung's Soul] have dragged me through sheer and utter Hell, you have tormented me nearly to death- and I long for your thanks. Yes, I am moved that you thank me. The hound's nature lies in my blood. Therefore I am bitter. For my sake, since-how does it move you! You are divine and devilishly great, wherever and howsoever you are. I am only your prison guard, your eunuch doorkeeper, no less imprisoned than you. Thrice damned marriage! Speak, you concubine of Heaven, you divine monster! Have I not fished you from the swamp? How do you like the black hole? Speak without blood, sing from your own force, you have gorged yourself on men. You deserve my thanks, my deepest thanks. Carl Jung, The Black Books, Page 262-263

So, it is love that you claim as a natural right, although you still ought to beg for it. You get drunk on the blood of man and let him starve-love belongs to me. You'll crawl and beg for it like a dog. You'll raise your hands. You will fawn, in order to get it. I possess the key and I will be a more just administrator than you half-beings, you soulless souls and you godless Gods, and you godforsaken God. You will gather around the source of blood, and you will come bearing gifts so that you may receive what you need. Oh, men, protect the holy source so that no God can seize it for himself. The Gods know no measure and no mercy. They get drunk on the most precious of draughts. They waste it in drunkenness, since they know neither God nor soul. Presumptuousness and excessiveness, severity and callousness are their essence. Greed for the sake of greed, power for the sake of power, pleasure for the sake of pleasure, immoderation and insatiableness, this is how you recognize the daimons. Ha, you have yet to learn, you devils and Gods, to crawl in the dust for the sake of love so that from someone somewhere you snatch a drop of the living sweetness. learn humility and pride from men for the sake of love. You Gods, your first-born son is man. He bore a terribly beautiful-ugly son of God. But this mystery, too, is accomplished with you. You bore a son of men, no less splendid-terrible, and you will also serve under his rule. Both God and man are disappointed victims of deception, blessedly blessed, powerlessly powerful. Carl Jung, The Black Books, Vol. V, Page 266

That is your disbelief, your doubt. You don't want to believe in the magnitude of the sacrifice that is required. But it will go on to the bitter end. Greatness requires greatness. You still want to be too cheap. This only causes misunderstanding. Jung's Soul, The Black Books, Vol. V, Page 230

Jung: I see a palace in front of me, with countless windows, and hear: "In my father's house are many mansions." What does it mean?

Jung's Soul: "Think about it, please." Why ask? You can guess for yourself. Fear makes

you dull. Everything is way too obvious. But you don’t want to believe. No more proofs! That will do. The Black Books, Vol. V, Page 230

Never forget that you are a man and therefore you must bleed for the goal of humanity. listen, you are still too juvenile for your age. You should get older; the years are dwindling and yet your work has not been accomplished. Anchorite, The Black Books, Vol. V, Page 231

Jung: Is it not enough yet? Do I thus not counter the spirit of the time if I dissociate myself from science?

Anchorite: You are not supposed to dissociate yourself but consider that science is merely your language. The Black Books, Vol. V, Page 232

The hand that strikes first, strikes best.

Nonsense streams from the deepest wells, amply like the Nile.

Morning is more beautiful than night.

The flower smells until it fades.

Ripeness comes as late as possible in spring, or else it misses its purpose.

Madness is the most acceptable of all evils; it is misunderstood. Carl Jung, The Black Books, Vol. V, Page 233

Ha, this book! I have laid hands on you again- banal and pathological and frantic and divine, my written unconscious! You have forced me to my knees again! Here I am, say what you have to say! Carl Jung, The Black Books, Vol. V, Page 233

One should buy and sell you. Hermes is your daimon. Philemon, The Black Books, Vol. V, Page 236

You should pass from hand to hand. Self-willing is not for you. You are the will of the whole. Philemon, The Black Books, Vol. V, Page 236

Must gold prove its necessity? It is proven through the longing of men. Philemon, The Black Books, Vol. V, Page 236

Philemon, keeper of the hoard, with ambiguous speech you attend to your duty. Carl Jung, The Black Books, Vol. V, Page 237

The burden of silence is no greater than the burden of my I that I always like to offload onto the other. Therefore I speak and I teach. May the listener defend himself against my ruse, by means of which I burden him. Philemon, The Black Books, Vol. V, Page 237

The Christian morality of our time goes on producing mutual enchantment. But sin resides in that. Carl Jung, The Black Books, Vol. V, Page 238

He who falls away from himself has not abandoned himself. He has simply freed him-

self. Carl Jung, The Black Books, Vol. V, Page 238

It is necessary that we go into ourselves every day to reestablish the connection with the self. Carl Jung, The Black Books, Vol. V, Page 239

Through constant outward living we lose the self and through this we also become secretly selfish in our best endeavors. Carl Jung, The Black Books, Vol. V, Page 239

Through uniting with the self we reach the God, who unites heaven and hell in himself. The self is not God, although we reach the God through the self. Carl Jung, The Black Books, Vol. V, Page 239

It is divine service to serve oneself. We thus relieve humanity of ourselves. Carl Jung, The Black Books, Vol. V, Page 240

To give all one's goods to the poor means to educate them to become idle. Pity should not carry another's load, but it should be a strict educator instead. Carl Jung, The Black Books, Vol. V, Page 240

They were 3 dead who came to me last night. One woman was especially clear. She bequeathed to me the whirr of her golden wings; this singing grave roofed by sun wings. Carl Jung, The Black Books, Vol. V, Page 241

Jung: A phallus?

That is it, that is the symbol of the middle. That's what we wanted, what we needed. It is terribly simple, initially stupid, naturally godlike, the God's other pole. This is precisely the pole we needed. Dead Woman, The Black Books, Vol. V, Page 242

He [God's other Pole] is the flesh spirit, the blood spirit, he is the extract of all bodily juices, the spirit of the sperm, the spirit of menstruating, of the urine and the faeces, of the liver, of the heart, of the lungs, of the eyes, of the ears, of the genitals, of the legs, of the hands, of the bowels, but not of the brain, yes, also of the brain, but of its liquid and fibers, of what is conjoined and not single in the brain. Not the spirit of the cells, not from the nucleus, but from the protoplasm. Dead Woman, The Black Books, Vol. V, Page 242

We want to share in your life. That way we gain corporeality. Thus we can draw closer to you. Dead Woman, The Black Books, Vol. V, Page 243

I drink and feel new power. Listen: Build the church. Write the holy books, the age-old new ones, that contain the echo of the eternal being, the mysterious ones- mocked wisdom- the lower and upper truth. Dead Woman, The Black Books, Vol. V, Page 245

So listen, dear I, we are together alone and our being together threatens to become unbearably boring. Hence I would like to do something, for example, educate you. Your main flaw is, that you have no proper self-esteem. You see, other people have it in abundance. You have a number of good qualities that you can be proud of. You believe that being capable is an art. Of course that is the art. But one can also learn such skills to some extent. Please, do so. You find it difficult- well, all beginnings are difficult. Soon you will be able to do it better. Do you doubt this? -That is of no use; you must be able to do it, or else I cannot exist with you.

Ever since my soul has flown to heaven we have depended upon one another; you therefore need to be reasonable and present yourself acceptably or else our life together will become wretched. So pull yourself together and value yourself, admire yourself, tell yourself that you have incomparable merits and admirable virtues. Don't you want to? Carl Jung, The Black Books, Vol. V, Page 215-216

Or do you want love, or what goes by that name? One can also teach with love, if blows do not bear fruit. So I will love you. I embrace you as a visible sign of my love. Carl Jung, The Black Books, Vol. V, Page 216

How now, you want to speak? But I won't let you, otherwise in the end you will claim that you are my soul; but know the magic word. My soul has risen to the sky, to the sources of the eternal light. Carl Jung, The Black Books, Vol. V, Page 217

For I want to get along with you-I must-damn you-you are my I, which I must carry around with me to the grave. Do you think I'd like an embuggerance such as you as a companion forever? Carl Jung, The Black Books, Vol. V, Page 218

And then how do you really think? It appears to me that you even think with men, regardless of their human dignity; you dare think by means of them, and use them as figures on your stage, as if they were how you conceive or imagine them? Carl Jung, The Black Books, Vol. V, Page 221

In LN, the remainder of this entry was replaced by the following: "I want you to speak about your shame, and that instead of speaking great words, you utter a discordant clamor before those whose respect you wanted to exact. You deserve mockery, not respect. / I will burn out of you the contents of which you were proud, so that you will become empty like a poured-out vessel. You should be proud of nothing more than your emptiness and wretchedness. You should be a vessel of life, so kill your idols. / Freedom does not belong to you, but form; not power, but suffering and conceiving. / You should make a virtue out of your self-contempt, which I will spread out before men like a carpet. They should walk over it with dirty feet and you should see to it that you are dirtier than all the feet that step on you" (LN, p. 466). The Black Books, Vol. V, Page 222, fn 93

Ridiculously enough, I did not know at this stage that if I tame my beast the other beasts around me will be tamed at the same time. Carl Jung, The Black Books, Vol. V, Page 223

An act of violence is disgraceful, sensitivity, too. It is the violent act of the inactive man. Carl Jung, The Black Books, Vol. V, Page 223

Jung later described the self-criticism depicted in this opening section as the confrontation with the shadow. In 1934 he wrote: "Whoever looks into the mirror of the water will see first of all his own image. Whoever goes to himself risks a confrontation with himself. The mirror does not flatter, it faithfully shows whatever looks into it; namely the face we never show to the world because we cover it with the persona, the mask of the actor. But the mirror lies behind the mask and shows the true face. The Black Books, Vol. V, Page 224

This confrontation is the first test of courage on the inner way, a test sufficient to frighten off most people, for the meeting with ourselves belongs to the more unpleasant things that can be avoided as long as one can project everything negative into the environment. But if we are

able to see our own shadow and can bear knowing about it, then a small part of the problem has already been solved: we have at least brought up the personal unconscious" ("On the Archetypes of the Collective Unconscious" Carl Jung, The Black Books, Vol. V, Page 224, fn 107

The uncertain way is the good way; upon it lie possibilities. Be unwavering and create. Jung's Soul, The Black Books, Vol. V, Page 226

Should I speak to the above or the below? Below are you, my brother I, above, my soul, are you. Carl Jung, The Black Books, Vol. V, Page 228

Leave him [Man] compassion. Compassion binds life and death and is a bridge from death to life. There are also the apparently dead and the collapsed. With compassion they might keep up. Jung's Soul, The Black Books, Vol. V, Page 227

Is the excrement of the earth not sacred? "Yes and no. The soil of the earth is sacred, but not its excrement. Excrement is excrement," earth is earth." Jung's Soul, The Black Books, Vol. V, Page 228

There is a divine and a human intention. They cross each other in stupid and godforsaken people, who also include you from time to time." Jung's Soul, The Black Books, Vol. V, Page 228

I also dread the madness that befalls the solitary. Carl Jung, The Black Books, Vol. V, Page 229

Not so much- it comes from solitude. One starts to smell in solitude-and the smell reaches far. Carl Jung, The Black Books, Vol. V, Page 205

Do you call it just, when you do not live? Who shall live at all, if you don't?' Everyone should live. You act in self-defense. Your kindness borders almost on the absurd. Jung's Soul, The Black Books, Vol. V, Page 206

The works of Abraxas are to be fulfilled, for consider that in your world you yourself are Abraxas and force your creature to fulfil your work. Here, where you are the creature subjugated to Abraxas, you must learn to fulfill the work of life. Jung's Soul, The Black Books, Vol. V, Page 277

So live life, do not flee Abraxas, provided that he compels you and you can recognize his necessity. In one sense I say to you: do not fear him, do not love him. In another sense I say: fear him, love him. He is the life of the earth, that says enough. Jung's Soul, The Black Books, Vol. V, Page 277

You need to recognize the multiplicity of the Gods. You cannot unite all into one being. As little as you are one with the multiplicity of men, just so little is the one God one with the multiplicity of the Gods. This one God is the kind, the loving, the leading, the healing. To him all your love and worship is due. To him you should pray, you are one with him, he is near you, nearer than your soul. Jung's Soul, The Black Books, Vol. V, Page 277

I, your soul, am your mother, who tenderly and frightfully surrounds you, your nourisher and corrupter; I prepare good things and poison for you. I am your intercessor with Abraxas. I teach you the arts that protect you from Abraxas. Jung's Soul, The Black Books, Vol. V, Page 277

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Jung's Soul, The Black Books, Vol. V, Page 277

My soul, I call upon you- I fear something terrible and dreadful-nameless fear fills my heart, since the things that you announced beforehand were awful-must everything be broken, burned, and destroyed? Does no cry of despair reach you? Carl Jung, The Black Books, Vol. V, Page 278

But we are the Pleroma, for we are enclosed in and part of the eternal and the endless. But we have no share therein, as we are infinitely removed from the Pleroma; not spatially or temporally, but essentially, since we are distinguished from the Pleroma in our essence as creation, which is confined within time and space. Carl Jung, The Black Books, Vol. V, Page 285

I bind the Above with the Below. I bind God and animal. Something in me is part animal, something part God, and a third part human. Below you serpent, within you man, and above you God. Beyond the serpent comes the phallus, then the earth, then the moon, and finally the coldness and emptiness of outer space. Jung's Soul, The Black Books, Vol. V, Page 270

Above you comes the dove or the heavenly soul, in which love and foresight are united, just as poison and shrewdness are united in the serpent. Shrewdness is the devil's understanding, which always detects smaller things and finds chinks where you suspect none. Jung's Soul, The Black Books, Vol. V, Page 270

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. Jung's Soul, The Black Books, Vol. V, Page 270

The human soul, living forever within you. The heavenly soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Each of these three parts then is independent. Carl Jung, The Black Books, Vol. V, Page 270

The heavenly mother is a daimon among the order of the Gods, an inhabitant of the heavenly world. Carl Jung, The Black Books, Vol. V, Page 271

The Gods are favorable and unfavorable, impersonal, the souls of stars, influences, forces, grandfathers of souls, rulers in the heavenly world, both in space and in force. They are neither dangerous nor kind, strong, yet humble, clarifications of the Pleroma and of the eternal emptiness, configurations of the eternal qualities. Carl Jung, The Black Books, Vol. V, Page 271

Man becomes through the principium individuationis. He strives for absolute individuality, through which he ever increasingly concentrates the absolute dissolution of the Pleroma. Through this he makes the Pleroma the point that contains the greatest tension and is itself a shining star, immeasurably small, just as the Pleroma is immeasurably great. Carl Jung, The Black Books, Vol. V, Page 271-272

The more concentrated the Pleroma becomes, the stronger the star of the individual becomes. It is surrounded by shining clouds, a heavenly body in the making, comparable to a

small sun. It emits fire. Therefore it is called: "I am a star, wandering about with you" Carl Jung, The Black Books, Vol. V, Page 272

To be sure, this God is the one who survives the death of men. To him for whom solitude is Heaven, he goes to Heaven; to him for whom it is Hell, he goes to Hell. Whoever does not follow the principium individuationis to its end becomes no God, since he cannot bear individuality. Carl Jung, The Black Books, Vol. V, Page 272

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung, The Black Books, Vol. V, Page 272

The God of the frogs or toads, the brainless, is the uniting of the Christian God with Satan. His nature is like the flame; he is like Eros, but a God; Eros is only a daimon. Carl Jung, The Black Books, Vol. V, Page 274

The more you free yourself from him [Abraxas], the more you approach death, since he is the life of the universe. But he is also universal death. Therefore you fall victim to him again, not in life but in dying. So remember him, do not worship him, but also do not imagine that you can flee him since he is all around you. Carl Jung, The Black Books, Vol. V, Page 275

You must be in the middle of life, surrounded by death on all sides. Stretched out, like one crucified, you hang in him, the fearful, the overpowering. Carl Jung, The Black Books, Vol. V, Page 275

You yourself are a creator of worlds and a created being. You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung, The Black Books, Vol. V, Page 275

The suffering of mankind is without end, since its life is without end. Since there is no end where none sees an end. If mankind has come to an end, there is none who would see its end and none who could say that mankind has an end. So it has no end for itself, but it certainly does for the Gods. Carl Jung, The Black Books, Vol. V, Page 276

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Black Books, Vol. V, Page 276

Only by living life can you free yourself from it. So live it to such a degree that it befits you. To the degree that you live it, you also fall victim to the power of Abraxas and his dreadful deceptions. But to the same degree the star God in you gains in pew longing and power, in that the fruit of deception and human disappointment falls to him. Carl Jung, The Black Books, Vol. V, Page 276

You need to recognize the multiplicity of the Gods. You cannot unite all into one being. As little as you are one with the multiplicity of men, just so little is the one God one with the multiplicity of the Gods. This one God is the kind, the loving, the leading, the healing. To him all your love and worship is due. To him you should pray, you are one with him, he is near you, nearer than your soul. Carl Jung, The Black Books, Vol. V, Page 277

You see that it almost surpasses the power of a man. I want to accept and suffer it for your sake-and never for mine. To be crucified on the tree of life, Oh bitterness! Oh painful silence! If it weren't you, my soul, who touched the fiery Heaven and the eternal fullness, how could I? Carl Jung, The Black Books, Vol. V, Page 257

I go and cast myself before human animals, so they can tear me apart. Oh most unmanly torment! I must let my virtues, my best ability be torn apart, because they are still thorns in the side of the human animal. Not death for the sake of the best but befouling and rending of the most beautiful for the sake of life. Carl Jung, The Black Books, Vol. V, Page 257

Haven't you had enough of beholding the fiery fullness, my soul? Do you still want to emerge entire into the glaring white light of the Godhead? Into what shades of horror are you plunging me? Is the stinking devil's pool so deep that its mud sullies even your glowing robe? Carl Jung, The Black Books, Vol. V, Page 257

Remove, Oh man, the divine, too, from your soul, as far as you can manage. What a devilish foolish farce she carries on with you, as long as she still arrogates divine power over you! She's an unruly child, a bloodthirsty daimon, a tormentor of humans without equal, precisely because she has divinity. Carl Jung, The Black Books, Vol. V, Page 258

Shield men from her [Soul], and her from men. Listen to what she wails and sings in prison but don't let her escape, as she will immediately turn whore. As her husband you are blessed through her, and therefore cursed. let her be with the dead as her playmates, since she belongs to their kind more than to yours. She is smaller and larger than a man. Carl Jung, The Black Books, Vol. V, Page 259

For if you do not see your soul, you see her in fellow men and this will drive you mad, since this devilish mystery and hellish spook can hardly be seen through. Carl Jung, The Black Books, Vol. V, Page 259

Look at man, the weak one in his wretchedness and torment, whom the Gods have singled out as their quarry- tear to pieces the bloody veil that the lost soul has woven around you, the cruel nets woven by the death-bringing, and take hold of the divine whore who still cannot recover from her fall from grace and in raving blindness craves filth in which to throw herself. Carl Jung, The Black Books, Vol. V, Page 259

Draw the coat of patience and silence over your head, sit down, and leave the daimon to accomplish his work. If he brings something about, he will work wonders. Thus will you sit under a fruit-bearing tree. Carl Jung, The Black Books, Vol. V, Page 260

Know that the daimons would like to inflame you to embrace their work, which is not yours. And you fool, you believe that it is you, because you can't distinguish yourself from your soul. But you are distinct from her, you are not a soul-God-Devil, but instead you are a powerless man who need not foster the regenerated Gods. Carl Jung, The Black Books, Vol. V, Page 260-261

For you are the prison guard of your soul, the eunuch of your soul, who protects her from Gods and men. You must equally protect men from her- yes, perhaps even the Gods. Carl Jung, The Black Books, Vol. V, Page 261

But your soul, this extract of human essence, could by way of that poison endanger even the Gods. So put the dangerous one under wraps, since not only your fellow men but also the Gods must live. Carl Jung, The Black Books, Vol. V, Page 261

Of course, here I have peace and can collect myself. Your human world makes me drunk so much human blood-I could get intoxicated on it to the point of madness. Doors of iron, walls of stone, cold darkness and the rations of penance-that is the bliss of redemption. Jung's Soul, The Black Books, Vol. V, Page 261

I've learned how one behaves as a soul, perfectly ambiguous, mysteriously untruthful and hypocritical. But above all one must start with betrayal. Carl Jung, The Black Books, Vol. V, Page 263

You [Jung] carry us up as your soul and set yourself before the son of God, maintaining your immortal right as an ensouled being. We are joyful, good things will follow you, we lend you strength. We are in the land of men and we are alive. Philemon, The Black Books, Vol. V, Page 264

Embellish yourself with the gold of the Gods, but not with the meager treasures of earthbound human beings. May you taste heavenly poverty after you have preached earthly poverty to men for so long, like a true and proper cleric full of lies, who fills his belly and purse and preaches poverty. Jung's Soul, The Black Books, Vol. V, Page 265

Ha, you have yet to learn, you devils and Gods, to crawl in the dust for the sake of love so that from someone somewhere you snatch a drop of the living sweetness. learn humility and pride from men for the sake of love. Carl Jung, The Black Books, Vol. V, Page 266

You must melt down all your feeling, which has been worn out by the day, through inward retrieval into the mounting heat, in order to purge rust and breakage in the fire's heat, so you can renew the work of the day with restored tools. The ancestors prayed and practised the holy ceremonies. Jung's Soul, The Black Books, Vol. V, Page 268

You are ignorant of the power of matter, just as you know nothing of human power, not even your own. Matter is the counterpole to God. God lures the phallus out of himself. Yes, he lures matter out of the devilish void, which is God himself. Carl Jung, The Black Books, Vol. V, Page 269

You know that the power of the phallus is great. Did you ever doubt it? Then know that the power of matter is even greater. The earth is more powerful than the phallus, he is the transient son, she is the age-old mother. The hardest, most imperishable matter is the best. It needs to be built into this matter. Carl Jung, The Black Books, Vol. V, Page 269

The hardest stone is good for the greatest idea. To penetrate deeper into matter endows thought with greater powers. Always erect it in matter. Carl Jung, The Black Books, Vol. V, Page 269

Should I live with ghosts, instead of with the living? Must all the longing for living men belong to you, the dead? Did you not have your time to live? Did you not use it? Should a living person give his life for your sake, you who did not live the eternal? Carl Jung, The Black

Books, Vol. V, Page 249

The yoke of men is lighter than the yoke of the God. The Dead One, The Black Books, Vol. V, Page 252

The highest freedom. Only the God above you, through yourself. Comfort yourself with this and that as well as you can. The God bolts doors that you cannot open. Let your feelings whimper like puppies. The ears on high are deaf. The Dead One, The Black Books, Vol. V, Page 252

God is not solemn, he is terrible. Solemnity belongs to you, it is human, not divine. God has no need of theatre. I am the highest of the dead and resurrected. I was dead, you gave me life, my life. The Dead One, The Black Books, Vol. V, Page 252

Revenge is human. God does not know revenge. He knows only power and creation. He commands and you act. Your anxieties are laughable, there is only one road, the military road of the Godhead. The Dead One, The Black Books, Vol. V, Page 252

You should not serve your personal devil. That leads to superfluous pain. True joy is simple and comes and exists from itself and is not to be sought here and there. The Dead One, The Black Books, Vol. V, Page 253

At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared but exists of its own accord or exists not at all. All you must do is fulfil your task, nothing else. Joy comes from fulfillment, not from searching for it. The Dead One, The Black Books, Vol. V, Page 253

There are also internal ceremonies. The ceremony must be dissolved and become spirit. The bridge should lead out beyond humanity. Inviolable, far, of the air. Your bridge is too low. People will knock their heads on it. There is a community of spirits. The Dead One, The Black Books, Vol. V, Page 254-255

Let us build the bond of community so that living and dead images will become one and the past will live on in the present. The Dead One, The Black Books, Vol. V, Page 256

Help me to understand your language, so that I will not stray from you nor you from me. I need community with you so that I fall prey neither to the community of the living nor to my desire and yours, whose envy is insatiable unending and therefore begets evil. Carl Jung, The Black Books, Vol. V, Page 256

You are my community. I live what I can live for the living. But I cannot live the excess of my longing with the living. It belongs to you, you shades. We need your living with us. Carl Jung, The Black Books, Vol. V, Page 256

But I am damned to haul you [Jung’s Ego] through a medieval hell, so that you too will become somewhat acceptable. But before that the devil shall live with you. Carl Jung, The Black Books, Vol. V, Page 218

The touchstone is being alone with oneself. This is the way to the valuation of oneself. Carl Jung, The Black Books, Vol. V, Page 218

A movement back into the Middle Ages is a sort of regression, but it is not personal. It is an historical regression, a regression into the past of the collective unconscious. This always takes place when the way ahead is not free, when there is an obstacle from which you recoil; or when you need to get something out of the past in order to climb over the wall ahead. Carl Jung, The Black Books, Vol. V, Page 218, fn 216

And now we come to the vile swindle that you [Jung's Ego] pursue with your intellect.

You [Jung's Ego] speak more ·skillfully than others; and thus you abuse your capability and discolor and tone down and strengthen and touch up, and loudly proclaim your honorableness and credulity. You gloatingly leave others in the lurch, if they only get caught in your snares. Carl Jung, The Black Books, Vol. V, Page 220

But you [Jung's Ego] are responsible to humanity in everything that you do and that you think. Do not pretend there is a difference between thinking and doing. You rely only on your undeserved advantage, not to be compelled to say or do what you think and feel. Carl Jung, The Black Books, Vol. V, Page 221

You [Jung's Ego] ought to be life's womb and vessel. Smash all the dead idols within. Carl Jung, The Black Books, Vol. V, Page 223

You [Jung's Ego] should struggle to leave what others must do in spite of their effort. Freedom does not belong to you, but form, not power, but the conceiving and suffering. Carl Jung, The Black Books, Vol. V, Page 223

Your [Jung's Ego [soul, my brother ass, has risen to the light. You are not your soul, you only belong to your soul, and it belongs to the great light that never goes out. The life of man does not extend to your soul. Carl Jung, The Black Books, Vol. V, Page 224 [error]

You [Ego] want to be understood? That's all we needed. Understand yourself, and you will be sufficiently understood. The powers of nature understand you better than you do yourself. Carl Jung, The Black Books, Vol. V, Page 224

If you were not my soul who rose to the eternal realm, I would call you the most terrible scourge of men. But who moves you? I know that divinity is not humanity. The divine consumes the human. Carl Jung, The Black Books, Vol. V, Page 227

As you already know, I [Soul] have long predicted solitude for you. You need not be afraid of madness. You won't be so lonely that you must fear madness. You see that your work prospers and bears marvelous fruits. Jung's Soul, The Black Books, Vol. V, Page 229

I am a nameless one, one of the many who lived and died in solitude. The spirit of the times and the acknowledged truth required this from us. look at me- you must learn this. Things have been too good for you. Only solitude can grant depth. Anchorite, The Black Books, Vol. V, Page 231

Practice solitude assiduously without grumbling so that everything will in time become ready. You [Ego] should not die unfulfilled. Your years are numbered and many years are still

needed for your fulfillment. Carl Jung, The Black Books, Vol. V, Page 232

You [Ego] should become serious and your word sink heavy as iron into the ground of mankind. Let go of too much science. There lies the way that is not your way. Your way goes toward the depths, toward the rarest and deepest. Science is surface, instrument, language. You have yet to perceive this childishness in science. Carl Jung, The Black Books, Vol. V, Page 232

Jung: Am I a scholastic?

Anchorite: Not that, but scientific; science is a new version of scholasticism. It needs to be surmounted. The Black Books, Vol. V, Page 232

Soul: But you can change inwardly. You need to become stronger and more affirmative. That way you will make it turn out well."

Jung: I'll remember that. You mean the "man" inside me.

Soul: You need to stand in for the Divine. Don't forget. Carl Jung, The Black Books, Vol. V, Page 234

What tribulations do men not take upon themselves for the sake of gold? Gold waits and does not shorten their tribulations. The greater the tribulations, the greater the trouble, the more esteemed it is. Carl Jung, The Black Books, Vol. V, Page 237

Self-forgetting virtue is an unnatural alienation from one's own essence, which is thus deprived of redemption. But It is a sin to deliberately alienate the other from his self by means of one's own virtuousness. Carl Jung, The Black Books, Vol. V, Page 239

The work of redemption is always first to be done on ourselves. This work cannot be done without love for ourselves. Selfless love is a sin, because it is not true. We can never abandon our self, or else we will abandon our work of redemption. But we also should not use the other for our own alleged redemption. Carl Jung, The Black Books, Vol. V, Page 239

The God acts from within himself. This should be left to him. What we do to the self, we do to the God. If we twist the self, we also twist the God. Carl Jung, The Black Books, Vol. V, Page 239

Even closer? What? Even deeper into the grave of the God? Is the place of our work in the vault itself? The God should not live in us, but we should live in the God. Apparently in the self and thus in God. Dreams and long days of tranquility. Carl Jung, The Black Books, Vol. V, Page 240

Jung: What remains when my flashing godly light fades away?

A Dead Woman: Your body remains with you, my beloved, body, living body. You will think from your body, not from the cell nuclei of your brain. Carl Jung, The Black Books, Vol. V, Page 242

The phallus is not the foundation but the summit of a building, of a church that still lies

sunken, like a tower erected over a dome. We need this church since we can live in it with you and take part in your life. You have excluded us to your own detriment. Hence for you the phallus is the first sign of the church in which you hope for community with the living. Speak, why do you hesitate? Jung's Soul, The Black Books, Vol. V, Page 244

"Brimo, the old one-which is how it begins. The one who bore the son, the towering phallus, who grew out of her shame and strove after the shame of the heavenly wife, who arches over earth. Because she lies above the son, enveloping him above and below. The head of the phallus reaches down to her lower parts, but her bliss radiates beyond her head into the spaces, higher than the head of phallus can reach, the blind one, the worm. She bears and raises him. Carl Jung, The Black Books, Vol. V, Page 245-246

A number of times I read in Nietzsche the expression "ultimate solitude." This is the phrase that stands before me. My soul, do you hear this expression? Carl Jung, The Black Books, Vol. V, Page 203

See Nietzsche, "The Fire-Signal," in Dithyrambs of Dionysus (1888): "Seamen blown off course! Rubble of old stars! / You seas of the future! Unexplored sky! / to all that knows solitude do I now throw this line: / give answers to the flame's impatience, / catch me, the fisherman on high mountains, / my seventh. final solitude!" Carl Jung, The Black Books, Vol. V, Page 203, fn 3 [error]

The individual must now consolidate himself by cutting himself off from the divine and becoming wholly himself. Thereby and at the same time he also separates himself from society. Outwardly he plunges into solitude, but inwardly into hell, distance from God. Carl Jung, The Black Books, Vol. V, Page 203-204, fn 3

Whoever does not value his own life will lose it. Now you must live. Others ought to look after themselves and not stand where your knife stabs. You shouldn't become a monkey and fool to others- for the sake of tomfoolery. Everything has a limit. They will be insolent to you because you have laid down your weapons. Jung's Soul, The Black Books, Vol. V, Page 205-206

Jung: Should one refrain from teaching truth to others?

Jung's Soul: Yes, one should. Restrict yourself to teaching the way to subjective truth. Objective truth in these matters comes down to a delusional system. Ultimate things ought to be subjective truths." The Black Books, Vol. V, Page 207

You don't know the significance of the subjective. It is of cosmic significance. It reaches to the kernel of things. Jung's Soul, The Black Books, Vol. V, Page 207

It [the subjective] is related to the chaos, the deep essence of the world. The law is surface, order is the outer side. Chaos is your mother. You rest in uncertainty as in the mother's womb, eternally becoming and in a seminal state. Jung's Soul, The Black Books, Vol. V, Page 208

A kangaroo with her joey in her pouch. - This is painfully grotesque-and fraught with meaning. The ink almost flows too fast in order to write such things easily... The kangaroo is an image of Christ, as is the Pelican. Carl Jung, The Black Books, Vol. V, Page 209

The maternal is cruel- for he who is not stuck inside. But for he who is inside it is pure bliss and delight, and he can prosper. Carl Jung, The Black Books, Vol. V, Page 210

Don’t ask in such a direct way, it’s disturbing. Don’t disturb the development of non-sense. It’s salutary. This is what you need to learn today. let the nonsensical grow. How else could you discern meaning?" Jung’s Soul, The Black Books, Vol. V, Page 210

Yes, uncertain, by God. We have to speak of "uncertain". I think this is an important point. "Uncertain" is the word of words for everyone who must consort with his beloved and revered soul. I tend toward contempt of the soul. Carl Jung, The Black Books, Vol. V, Page 210

I rise again-I had become flesh-now I return to eternal glitter and shimmer, to the eternal embers of the sun, and leave you to your life and earthliness. You will remain with men. You have been in immortal company long enough. Your work belongs to the earth. Jung’s Soul, The Black Books, Vol. V, Page 211

In the light, in the egg, in the sun, in what is innermost and compressed, in the eternal longing embers-so rises the sun in your heart and streams out into the cold world. Carl Jung, The Black Books, Vol. V, Page 212

My soul, do you still exist? You, whom I ridiculed and abused, who appeared to me in a foolish form? Woe betide those who have seen their soul and felt it with hands! I am powerless in your hand, my God! Carl Jung, The Black Books, Vol. V, Page 213

Such is my language and to you I leave the understanding. No one besides you has your soul. It is always with you, yet you see it in others, and thus it is never with you. You strive to draw to yourself those who seem to possess your soul. You will come to see that they do not possess it, and that you alone have it. Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this. Carl Jung, The Black Books, Vol. V, Page 213

I believe and accept that my soul is something different from me. Carl Jung, The Black Books, Vol. V, Page 215

Do you sense it, the duty of the world?

Yes, from spheres to spheres

it needs to bear seed from seed,

it brings us the light of the world:

sprinkling as if from a dark sieve

it sows love, love, love

from night to night, from pole to pole. The Black Books, Vol. V, Page 103

These lines were copied here by Toni Wolff. They are from an epic poem by Richard Dehmel (1863–1920), 1905 this work inspired a series of seven woodcut prints by the Expres-

sionist painter Ludwig Kirchner. Dehmel's frank treatment of sexual themes led to charges of obscenity and blasphemy. In 1905 this work inspired a series of seven woodcut prints by the Expressionist painter Ludwig Kirchner. Dehmel's frank treatment of sexual themes led to charges of obscenity and blasphemy. Page 557, fn 1

My God, my wonderful light! Page 555

An inscription in Toni Wolff's handwriting.

"LA SOMMA SAPIENZE E'L PRIMO AMORE" (the highest wisdom and the primal love) is the sixth line of the third Canto of Dante's Inferno, the inscription above the gate of hell.

The whole inscription reads: "THROUGH ME THE WAY INTO THE GRIEVING CITY, / THROUGH ME THE WAY INTO ETERNAL SORROW, / THROUGH / ME THE WAY AMONG THE LOST PEOPLE. / JUSTICE MOVED MY HIGH MAKER; DIVINE POWER MADE ME, / HIGHEST WISDOM, AND PRIMAL LOVE. / BEFORE ME WERE NO THINGS CREATED / EXCEPT ETERNAL ONES, AND I ENDURE ETERNAL. / ABANDON EVERY HOPE, YOU WHO ENTER" The Black Books, Page 405, fn 1.

Sunday. This entry was not reproduced in LN. On January 27, 1916, there was a presentation to the Association for Analytical Psychology by Adolf Keller concerning Théodore Flournoy's "Une mystique moderne."

Jung had two copies of this work, both of which were annotated. In the discussion, Toni Wolff noted, "In analysis one can also reach God through love and will, not by overpowering, as K. thinks."

Jung replied, "In analysis we rather get prepared for it. If not, overpowering happens."

Schneiter commented, "The unio mystica of the mystics is love," and Jung commented, "The experience of the devil is missing."

Emma Jung commented, "The concept of God does precisely not match a known image or an imago," to which Jung replied, "That is already the case with the primitives (the God is not the father, but the Grandfather, etc.). This shows that it is not a revaluation of the father and that it is only concept by proxy that could be replaced by any other. God is everything that is xx and creates emotion."

Further on in the discussion, Jung commented:

"First God is felt traditionally, conventionally, then dynamically, then felt into humanity (as magical effect of the person).

But this results in a God beyond good and evil. It leads to the devil (as war). It is a primitive thought: everything alien is magical. Also medieval. Mlle V shows us that she experiences God as a subjective dynamis, and between men it is the personal. A God beyond good and evil questions the human relationship . . . a God beyond good and evil is not Christian either. The Christian is only an etiquette. —If she was to continue consequently, she would come between the poles. At the end she takes the view, according to which she turns into a Christ herself. This is already analytical. The Christians become christiani, not christoi" (MAP, pp.

99ff.). Jung’s comments concerning a God beyond good and evil converge with the conception of Abraxas that he was elaborating in these entries. The Black Books, Vol. V, Page 280, fn 417

He who is pregnant with chaos is fortunate. Jung’s Soul, The Black Books, Vol. V, Page 206

Why should you not be horrified? Horror belongs to loneliness, and loneliness is your way. You have enough people in your outer life. Jung’s Soul, The Black Books, Vol. V, Page 206

How should you be powerful? We are children of chaos, inextricably intertwined with it. Our deepest nature is disorder. That is the beginning of all things. Jung’s Soul, The Black Books, Vol. V, Page 207

"Straightforward direct love." love inside-out is better described as indirect love. To my way of thinking loving someone indirectly is to love their obverse. Love the generosity of the miser, the ugly of the beautiful, the rationality of the crazy and the badness of good. Jung’s Soul, The Black Books, Vol. V, Page 207

Don’t go too far. But value your emotions. They are instructive and a vital principle to others. Jung’s Soul, The Black Books, Vol. V, Page 207

Just as the others. Do you want to be better than others? That would be a Christian ideal that leads to self-righteousness and desolation. What I want to say is, humbly be as bad as others. It will do both you and others good. Jung’s Soul, The Black Books, Vol. V, Page 208

It’s easy for you to talk. The subjective seems to me like an undefinable primordial soup, hopeless and arbitrary. Carl Jung, The Black Books, Vol. V, Page 208

Jung’s Soul: Restlessness is my essence and the foundation of my life. The Black Books, Vol. V, Page 211

Jung: What is harder? Truly the struggle with the dead!"

Soul: One dies of life.

Jung: Yes, then one dies of life. Why, then?

Soul: If one does not live with life.

Jung: Do I not live with life?

My God, what else do you want?

Soul: I demand your life."

Jung: Are you shooting off to God again, my soul? The Black Books, Vol. V, Page 211

I want to vanish from your sight, you ought to live in darkest solitude. Human lights

should illumine your darkness. Jung’s Soul, The Black Books, Vol. V, Page 212

Pregnant women belong to fate." Release me, I rise to the eternal realm. Jung’s Soul, The Black Books, Vol. V, Page 213

This comrade is fussy and critical. I did not want him as my companion. But his companionship was forced upon me. To live under one roof with him, that is quite something-I’d prefer a bad woman or a wayward hound-but one’s own I-this horrifies me, because it is terribly boring and deadly monotonous. And besides it possesses many bad qualities. In particular it lacks self-admiration and correct valuation of itself It seems that an educational undertaking is called for if anything at all is to transpire. The Black Books, Vol. V, Page 215

The following paragraph was not reproduced in LN. Instead, Liber Secundus ends with: "Now shut, you bronze doors I opened to the flood of devastation and murder brooding over the peoples, opened so as to midwife the God. / Shut, may mountains bury you and seas flow over you. / I came to my self, a giddy and pitiful figure. My I! I didn’t want this fellow as my companion. I found myself with him. I’d prefer a bad woman or a wayward hound, but one’s own I - this horrifies me. / An opus is needed, that one can squander decades on, and do it out of necessity. I must catch up with a piece of the Middle Ages within myself. We have only finished the Middle Ages of- others. I must begin early, in that period when the hermits died out. Asceticism, inquisition, torture are close at hand and impose themselves. The barbarian requires barbaric means of education. My I, you are a barbarian. I want to live with you, therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life; therefore I shall purify you. / The touchstone is being alone with oneself. / This is the way" (pp. 457- 58). The Black Books, Vol. V, Page 215, fn 28

Book VI

I come as a spokesman. It is too sad to be abandoned by the living. Salome weeps, her eyes have become blind from tears. We want sympathy. Elijah, The Black Books, Vol. VI, Page 266

My eyes are closed. They were once open and I saw the light, the great flame that the living need. But it died out. Too great a grief rolled over it and snuffed it out. One should excavate it. Salome, The Black Books, Vol. VI, Page 266

Sal. lead me to the place where our house once stood, before the cursed God was born. I can’t see, but I feel the warmth that remains at the spot where the flame once burnt. I will dig up that place with my hands. Father, are we at the spot? Salome, The Black Books, Vol. VI, Page 266

On December 22, Salome had identified herself as his sis ter, and their mother as Mary (Book 2, p. 189). The Black Books, Vol. VI, Page 267, fn 282

What the world recognizes turns to water. The genuine is rare and unrecognized. But it works from the few to the many, who do not recognize it." Carl Jung, The Black Books, Vol. VI,

Page 268

I have rested. I have done what I could, what I saw. I have practiced. Was that magic, a wish to force things? Carl Jung, The Black Books, Vol. VI, Page 284

Since you do not deserve to be suffocated by women, as you were not suffocated by me. You see in me what woman is for man-a snare and a ladder to heaven. Jung's Soul, The Black Books, Vol. VI, Page 255

Unify yourselves, and thus become whole! And then you live. Joy belongs to the life of the earth. What do you know about joy? A hymn to joy, but you keep a procession of sorrow. Carl Jung, The Black Books, Vol. VI, Page 279

Cf. Jean Paul, "Good women must always bear and hold the ladder to heaven, on which men ascend into the heavenly blue and sunset." The Black Books, Vol. VI, Page 255, fn 256

In 1921, Jung noted, "For a man, a woman is best fitted to be the real bearer of his soul-image, because of the feminine quality of his soul" The Black Books, Vol. VI, Page 256, fn 259.

[Pray]To your God, that he bring you the light, otherwise it can't come along. It needs the bridge of prayer. You ought to leave no means untried. Where nothing helps, prayer helps. Prayer helps your God. He has the light; I don't have it. 273 I can see only from the distance, through you. But you don't see it." Jung's Soul, The Black Books, Vol. VI, Page 264

love can also not be. love is sometimes, but life is lasting. Carl Jung, The Black Books, Vol. VI, Page 235

Elijah, you need not contemplate it at all. It is not to be thought. It is to be viewed. It is an imaginary painting.

Salome, it is not true that only the simple is pleasurable; over time it is even boring and in truth the multiple captivates you. The Black Books, Vol. VI, Page 238

Dear lord Jesus Christ, we are not pure. The mud of hell sticks to us. Carl Jung, The Black Books, Vol. VI, Page 239

Oh Simon Magus, who hides in Philemon, are you in my garden or am I in yours? The Dark One, The Black Books, Vol. VI, Page245

He is sufficiently unfree through outer but even more through inner circumstances. Once he has freed himself from the external side, he falls into the internal. I also want to free him from that. I even have to for the sake of my own life. Carl Jung, The Black Books, Vol. VI, Page 216

You didn't want to obey, you resisted. But you should not resist any humiliation. You should accept the injustice, since Abraxas wants to knead you into people like yeast into flour." Jung's Soul, The Black Books, Vol. VI, Page 217

4 is the number of the principal Gods, as 4 is the number of the world's measurements.

1 is the beginning, the God.

2 is Eros, for he spreads himself out in brightness.

3 is the Tree of life, for it fills space with bodies.

4 is the devil, for he opens all that is closed, he dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Jung's Soul, The Black Books, Vol. VI, Page 220

But woe unto you, who replace this incompatible multiplicity with a single God! In so doing you produce the torment of doubt for the sake of the one God and the mutilation of the creation whose nature and aim is differentiation. Jung's Soul, The Black Books, Vol. VI, Page 220

The multiplicity of the Gods corresponds to the multiplicity of Gods men. Numberless Gods await the human state. Numberless Gods have been men. Man shares in the nature of the Gods. He comes from the Gods and goes unto the Gods the God. Jung's Soul, The Black Books, Vol. VI, Page 221

Jung: Abstinence! From what?

The Dark One: "From man."

The Dark One: Jung: What? Enhanced solitude?

"No, abstinence from man, abstinence from human joy and suffering."

Jung: That is Eastern wisdom! The Black Books, Vol. VI, Page 221-222

You will go to men as one veiled. Your light shines at night. Your solar nature departs from you and your star begins." Jung's Soul, The Black Books, Vol. VI, Page 223

The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, The Black Books, Vol. VI, Page 226

To this one God man shall pray. Prayer increases the light of the star, it throws a bridge across death, it prepares the life of the smaller world, and assuages the hopeless desires of the greater. Carl Jung, The Black Books, Vol. VI, Page 227

I need a new shadow, since I have recognized the terrible Abraxas and have drawn myself back from him. The cold grew and my star blazed brighter. Carl Jung, The Black Books, Vol. VI, Page 228

Commingling. Abstain from human suffering and joy. Remain secluded until abstinence is complete, and you are freed from the touch of man. Then I will accept you as my child. Great Mother, The Black Books, Vol. VI, Page 229

Both man and woman, in their respective ways, are governed by the law of Eros and the spirit. The Turk, The Black Books, Vol. VI, Page 230

Many things can become real, which seem impossible today. The doors must remain open. Necessity has the final say. The Turk, The Black Books, Vol. VI, Page 231

You have not yet experienced the fragmentation. You will be blown apart, scattered to the winds. Everyone carries away a piece of you. Men are preparing for the last Supper with you. The Turk, The Black Books, Vol. VI, Page 231

The following was added here in LN: "First: these qualities are differentiated and separate in us; therefore they do not cancel each other out but are effective. Thus we are the victims of the pairs of opposites. The Pleroma is rent within us. / Second: these qualities belong to the Pleroma, and we must possess and live them only in the name and under the sign of differentiation. We must differentiate ourselves from these qualities. They cancel each other out in the Pleroma, but not in us. Distinction from them saves us" Vol. VI, Page 209, fn 20.

There is one more condition: let the black one go [Toni Wolff]. excessively deep relation. She is also empty and lives through you. She can't give to you what you need. You chose the 7 lights. The more you bind yourself, the weaker you become. No more letters, no time which you ought to give to me. Carl Jung, The Black Books, Vol. VI, Page 258

"But he is distinct from creation in that he is much more indefinite and indeterminable. He is less differentiated than creation, since the ground of his essence is effective fullness. Only insofar as he is definite and differentiated is he creation, and as such he is the manifestation of the effective fullness of the Pleroma. Everything that we do not differentiate falls into the Pleroma and is cancelled out by its opposite. If, therefore, we do not differentiate God, effective fullness is canceled out for us" 211, fn 33.

The white serpent is the lower truth, understanding and wisdom, from which all science and philosophy have developed or, been made. The black bird is the upper error-superstition concerning the things of reality, within and without. Serpent, The Black Books, Vol. VI, Page 294

What is past is always an obstacle for what is to come. It must first be completely cleared away. What time could not destroy must be artificially destroyed. For this you need the means that mankind has always needed to arrive at the future from the past: namely severing, separating from the old, destruction of the bones. It is truly an injury of the old, but the new live only through completely wearing out the old. Only with unnatural means can man get out of what was natural of old and hence arrive at a new naturalness. Exercises, that one calls [askesis] belong to this. Otherwise man is completely defenseless against the old, since the old is natural, while the new is unnatural and weak, that is it seems so to you, but the new yet prevails, and then you must suffer it instead of happily creating it yourself. Serpent, The Black Books, Vol. VI, Page 294

This man [Jung] would like to know who I am. Did I not tell him who I was and who I am? I did not say who I will be. I will be Phanes. I will dissolve myself in his splendor when this man dies. I do not die, I am already Phanes, not a man but a flame of God. Philemon, The Black Books, Vol. VI, Page 297

I was more earthy than earth. I was subterranean, I grew upward, I grew through this man. I overcame him. I am his work, what he has lived. He is not I. He belongs to earth.

Phanes is the eternal fire, the encompassing blaze, that has will become invisible and visible, the eternal dawning. Philemon, The Black Books, Vol. VI, Page 297

What are you thinking of? He is the Abraxas of the earth. No one bestows joy on the earthly ones as he does. He is the hermaphrodite, who for joy unites what is separated. He makes you strong and happy on earth. He preserves the life and happiness of men. How could you grow without him? You poor fools! If you don't know how to serve the Gods, at least serve yourselves. Jung Soul, The Black Books, Vol. VI, Page 279

! come, my light is with you. Your path leads straight. Your feet do not err. Disaster is warded off The way is secure. Disunity is removed from you. The Lord of light is born. He lifted himself up and white steeds go before him. Flowers spring up from beneath his feet. The sagacity of the earth and the goodness of the blessing light have prepared the path to joy for you. Lay worry aside. Jung's Soul, The Black Books, Vol. VI, Page 280

The Lord has come. Mortals may be happy. The soul gave herself to the evil one. The evil one is lamed by love. One of his eyes is blinded. Henceforth he doesn't drink the radiance of the light. He embraced and was embraced. You are secure. Enjoy the leveled way. Jung's Soul, The Black Books, Vol. VI, Page 280

He was my companion for many thousands of years. First he was an old man, then he died and became a bear. That too died and became a fish otter. This also died and became a black newt. This also died, then Atmaviktu became entered into me and immediately raised me to the threshold of splendor. I myself am the Atmaviktu, the ancient. Formerly he erred and became a man, while he is actually an earth serpent. Serpent, The Black Books, Vol. VI, Page 290

That was the spirit of and the error of Atmaviktu. He is still erring and hasn't flown into my throat yet. When he comes near me, I swallow him, so that I become full and my stony heaviness and immobility dwindle. I lack Atmaviktu's soul. If I possess it, I will enter into the gate of splendor. I will lay myself over the gorge. I am the bridge, the living arch that leads over to the land of men and from the land of men into the golden castle. Serpent, The Black Books, Vol. VI, Page 290

Serpent: Atmaviktu is a kobold, a conjuror of serpents, and is himself a serpent. Do I know who I am?

Soul: You should know, you blind worm.

Serpent: My name is my essence. I have been called Atmaviktu since my birth, if it has ever taken place. Perhaps I always was and always will be. How should I know who I am? The Black Books, Vol. VI, Page 290

Serpent: Atmaviktu? I am the kernel of the self The self is no man. That was Atmaviktu's error. That was my banishment and my darkness for many thousands of years.

Soul: So that is Atmaviktu!

Jung: But what is the green robe?

Serpent: That's Atmaviktu's cloak, which he took off as a man when he died and be-

came an animal.

Soul: Yet what is the robe?

Serpent: His humanity. The Black Books, Vol. VI, Page 291

Soul: Tell me, why did Atmaviktu become a man?

Serpent: It was unavoidable. He became sick from longing for man. His head hurt, because he could not think what he did. Therefore he became a man for the sake of healing. He remained in this state, and that was his error, since no one can become their own mantle. He realized this and died, in that he went into the forest and became a bear. Through this men became more human and began to build castles and left the forests to the bears. As they spread and increased their power, they cleared out the woods. Then Atmaviktu died for the third time and drew himself back as an otter into the water. Once more men spread themselves and built ships and headed to new shores. Then Atmaviktu died for the fourth time and became a black newt and drew himself back into the waters under the earth. But men conquered the whole earth and flooded everything with their might. However in the darkness Atmaviktu found his own self again, namely, myself, the white, self-illuminating serpent, which feeds on fire and has also swallowed the last error of Atmaviktu. Serpent, The Black Books, Vol. VI, Page 291-292

My light streams from necessity. My star shines from your misery. My springs flow from the fullness of your life. Everything unlived is shadow and poverty for me. What has been lived nourishes my strength. Heed the emissary. Phanes, The Black Books, Vol. VI, Page 281

Light must be created. You must create it out of raw matter that you've received. It must still be uttered. Words! The light has shown itself only as matter. It will only become luminous when it has been lifted on high. What the Cabiri carried up must still be pulled up. It must pass through your highest light, through the highest lights: science and art. All powers must combine for this work. Jung's Soul, The Black Books, Vol. VI, Page 282

So listen-a golden serpent is the way, a shimmering serpent bridge over a black grave-a dark gate behind splendor-a red light in the darkness of the background-that is evil. I make it out. You did well in not taking this way. Should I take it? So may the eye of evil take me-to a red cave-serpents of blood on the walls -a white gate- a long passage upward in wide halls, countless gates- up onto the roof on narrow steps-above is a worldwide prospect-I blossom like a fire on a mountain top-I glow through eternities-can you still see me- a distant light-itself a star lost in infinities-but, behold a thread-many threads spun from star to star-on a dizzying bridge infinitely long-it is reached, the first star-also a world. Jung's Soul, The Black Books, Vol. VI, Page 286

You [Soul] didn't believe in me, therefore you went astray. Why did you go astray? Because I believed more in you than in myself. Therefore the radiant one rose in my self. The source of the eternal fire is with me. Come to me and live in me and love the fire and the eternal splendor. My self has the highest wisdom, the hottest fire. My self lives in the gate of splendor. My self draws the fire of the star to it. Carl Jung, The Black Books, Vol. VI, Page 286

Thrice five towers surround the castle. Thrice six gates are in the walls. Thrice seven great halls are in the castle. The green stream flows below. The dark cloud is above, over

it the fire, the eternal one that you drew. There are caves in the mountain, there lies the stacked gold, the solidified fire. Where are the men? The castle is empty. Perhaps they left. I see Philemon in the golden house of splendor-alone. Where is Baucis? Did she die, no, she lives, I am Baucis. She stands behind the wise one, her hand touches his throne. They are alone. Where are the men? Who lives in the palaces? No one. Everything is ready. Does no one come? Call now, Philemon! Your voice is weak. And I have no voice that human ears could hear. Do men not see the castle? Is the cloud covering it? Yes, it is, it hides the fire. What grief, this black cloud! Where did it come from- smoke below the fire! How strange! Are you a mourner, a hermit, Philemon? Do you grieve that your fire is hidden? Green water flows around your castle. Where is a bridge? There is no bridge there, Oh Philemon. How can people get across? You, pontiff, should build a bridge, a wide bridge from rare and precious stones. Why do you grieve? Why do you hide the fire with the cloud? Do you grieve because of your solitude? You are not alone; I am with you. Build the bridge, I accompany you." Jung's Soul, The Black Books, Vol. VI, Page 287-288

I come from below, from the great cave, in which I lived for many thousands of years. I became white and blind from sheer darkness. My young have got feet, and I gnawed my tail, not from hunger but in self-contemplation. I lived from fire and drank liquid earth. Therefore I have become as solid as white marble and as cold as ice. Serpent, The Black Books, Vol. VI, Page 289

Soul: "You want to deify man?"

Jung: Not man, but man's primordial kernel. That deserves worship. I gave you enough. I want to give you some more, as much as you deserve. But I deserve human freedom. You should give it to me. Man deserves it. You Gods want slaves. But man wants to be a law himself. This must be. This will be accomplished. The Black Books, Vol. VI, Page 273

A new sun broke away from the flaming body of the primordial mother. A dragon crept up and spat out the new sun. It could no longer endure the light in it. Thus everything was as it should be. Carl Jung, The Black Books, Vol. VI, Page 271

You [Jung's Soul] must not lose the connection with me. But I believe that you should try to speak with the one on the side of the light. Perhaps he can tell you things that I don't get. It will not be Phanes, but the one who lives in the flame. ["] Carl Jung, The Black Books, Vol. VI, Page 271

Man of the West! I speak to you. Your air is nebulous. let light in. There is a clear day to the East, while the west glows in ruddy twilight. A new sun rises in the east. look eastward. listen eastward. A voice comes from there. A fluttering fire smoldered there, now it's with you. What did we do? We grasped it. We made serpent-like plantlike forms. You built vaults and high arches. Is there something under them? Do you keep something safe there? Empty air, that's what. We have no roof while you have only roofs. That's why I seek your roof. I want to live with you: I, the patient taciturn one. I make strange things with a slow hand, I fill the vaults with rare decoration. Do you give me shelter?" A Man of the East, The Black Books, Vol. VI, Page 274

I believe that it is you who carries the new light. I believe that your hand made what we need. I give you my allegiance. I was burnt in the fire like red clay, I am as solid as stone. My nature is of the earth, of the solid red rocks. The centuries do not alter me. I

am still the same as of old. My wisdom needs no renewal, no alteration. My eye speaks unwavering mystery, my mouth remains silent before the stranger. I do not teach myself, I am. I add to myself in slow growth." A Man of the East, The Black Books, Vol. VI, Page 274-275

Protect yourself from alteration. No development rather roots in the earth. That's why Prometheus was chained to the rocks, because he couldn't stop stealing. He himself became a predatory flame, that's why he was bound to the earth. Do it voluntarily first. Bind yourself to the earth, become stone. Carl Jung, The Black Books, Vol. VI, Page 275

If you yourself are frugal, you teach others frugality-and thankfulness for the meagre. Above all, one is thankful only for the meagre, never for the abundant. Jung's Soul, The Black Books, Vol. VI, Page 250

The Buddha appeared in a circle of flames in a fantasy of December 22, 1913, in Book 2, p. 186. In a dialogue on February 5, 1916, the soul informed the "I" that he needed abstention from suffering and joy in men; the "I" described this as Eastern wisdom. The reference appears to be to the Buddhist doctrine of nonattachment (see above, Book 6, p. 221). The Black Books, Vol. VI, Page 249, fn 235

So listen then: much is loaded on you and much is still expected from you, for the living and the dead. Strange things are yet to be fulfilled. Do not resist. Good grows out of evil. Jung's Soul, The Black Books, Vol. VI, Page 250

Become good, Christianity has fully made you into a monster. The witch trials could already have taught us that. Damned foolishness of these people: they should have roasted their souls, instead they grilled their own flesh and with this they fed the paunch of their souls. Carl Jung, The Black Books, Vol. VI, Page 251

Jung is referring to the witch trials that took place in Europe from the end of the fifteenth century. The classic account of how to detect and punish witches is to be found in the Malleus Maleficarum, Published by the Dominican inquisitors Jacob Sprenger and Heinrich Kramer in 1489. The Black Books, 251, fn 240

Jung: What a question! And what a decision! I must be honest: my mind goes for the seven lights.

Soul: "So you want the seven? That's what I thought. That has broad scope-cold lights."

Jung: That's what I need: cooling, fresh air. Enough suffocating sultriness. Too much anxiety and too little breathing room. Give me the 7 lights.

Soul: "The first light designates the Pleroma.

The second light designates Abraxas.

The third light, the sun.

The fourth light, the moon.

The fifth light, the earth.

The sixth light, the phallus.

The seventh light, the star.

Why are the bird, the heavenly mother, and heaven missing?

They are all enclosed in the star. When you look toward the star, you will look through them. They are the bridges to the star. They make up the single 7th light, the highest, the floating, which rises with roaring flapping of wings, released from the embrace of the tree of light with 6 branches and I blossom, in which the star God lay slumbering. The 6 lights are singular and form the multiplicity. The one light is one and forms the unity, it is the blossoming crown of the tree, the holy egg, the seed of the world endowed with wings so it can reach its place. The one gives rise to the many again and again, and the many entails the one." Carl Jung, The Black Books, Vol. VI, Page 254-255

I carry with me all the highest greatest suffering and all the highest joy. The measurable and the measured alone belong to men, not the reverse, as the devils always want to teach you. Give me your fidelity and I will help you. You know that I can bring about much. I give you power and keep disturbances far from you. That way you will rise up to what is further. Jung's Soul, The Black Books, Vol. VI, Page 256

After all, I sit right at the source of life. You must come to me, otherwise you won't live. You live through me, through the disgust that I exude. Don't you know that life feeds on corpses? Take heed. Whoever fails to overcome revulsion toward the grub of corpses does not live. The world will become a corpse for him. Rather let everything else lie and come to me. Jung's Soul, The Black Books, Vol. VI, Page 257

I am your woman, who can give you life. In the long run no earthly woman is capable of the same. You selected the 7 lights, receive therefore your life from me and not from an earthly woman. This is painful, but true. You'll always give life only to them; they can't give it to you. Only I can do that. Therefore, every time the emptiness and disgust seize you, come to me. Jung's Soul, The Black Books, Vol. VI, Page 257

So no more letters to women, no moaning. They can't give it you. You should have known this for a long time. You are the source of life to them, until they have found their own source. Moaning letters are misfires. You must give but must receive only from me. Human women are always jealous of me, in that they confuse themselves with your soul. That is their devilry, from which they suffer and make you suffer. You have caught me and forced me to be faithful. I am your woman, no one else is. Jung's Soul, The Black Books, Vol. VI, Page 257

At this time, Jung was corresponding with Maria Moltzer and Toni Wolff. The Black Books, Vol. VI, Page 257, fn 261

I will give you strength, if you go only with me. I will keep others away from you but come to me. You must be lonely with me. Much silence, and do not bind yourself. Take the human aspects that you need. Jung's Soul, The Black Books, Vol. VI, Page 257

Yes, it is jealousy, womanly jealousy. Do you think that it has no significance? It is self-preservation. Consequently I must malign the black one. I am against her not because she is

somewhat not good, but because she takes too much away from me. Jung's Soul, The Black Books, Vol. VI, Page 258

I always want a great deal from you. Women are my most dangerous opponents, since they have my qualities. That's why you can confuse me so easily with the black one. I also have golden goat eyes and a black coat. I place myself between her and you. Jung's Soul, The Black Books, Vol. VI, Page 258

The white one is less dangerous to you, since she is completely unlike me and of such an adverse nature that you can't at all lose yourself there. You just suffer too much from her. She was dangerous before, but no longer. She is just embittered against you because I am stronger than her. Jung's Soul, The Black Books, Vol. VI, Page 259

But the black one is dishonestly clever. I understand that you love her, but I would like to get rid of her. It's unclear whether I will succeed. There are human matters which I cannot master. But I will always be against her. So pay attention. Not too far away from me!" Jung's Soul, The Black Books, Vol. VI, Page 258-259

Precisely that is dark to me. I don't know how I work. It can become only clear through men, since nature recognizes herself only through men. Jung's Soul, The Black Books, Vol. VI, Page 259

The golden bird is no soul; it is your entire nature. Men are also golden birds as well; not all; some are worms and rot in the earth. But many are also golden birds. Jung's Soul, The Black Books, Vol. VI, Page 259

Unification with the physical Abraxas occurs through the human woman, but that with the spiritual Abr. Occurs through me; that is why you must be with me." Jung's Soul, The Black Books, Vol. VI, Page 261

I wonder about that too. I stand in deep obscurities. Where does the golden bird ascend? For a long time now I have dreamt of fire and of the day overhead, but it's as if we are standing in a deep ravine, and far above Carl Jung, The Black Books, Vol. VI, Page 264

One must note that. Science belongs to the small lights. They are necessary but should be restrained so that seventh light can shine. Science corresponds to the clear light of the sun; art corresponds to the light of the moon. Both stand beside the seventh light but are not the same. Carl Jung, The Black Books, Vol. VI, Page 265

Jung: Everything is still unclear. Help me find the light. Is Phanes the ultimate and the highest?

Jung's Soul: "Yes, he is the ultimate and highest. What comes after him is development, preservation, and decline." The Black Books, Vol. VI, Page 268

What are you whining about? Men are mortal. Nothing saved your friend Gilgamesh from losing his brother. That is the law of the earth. Jung's Soul, The Black Books, Vol. VI, Page 270

0ur Lord Jesus Christ! Blessed be your name. Your work lasts long, you endured hard-

ship for the sake of mankind. You did the greatest thing for us, out of animals you made quasi-human beings. You gave your life for beastly mankind; your spirit was with us through an endlessly long time. Carl Jung, The Black Books, Vol. VI, Page 232

You [Christ] have done your great work patiently, and men still look to you and still ask you for help and want to receive the mercy of God through you. You do not tire of giving to men. I praise your divine patience. Carl Jung, The Black Books, Vol. VI, Page 232-233

Behold, Lord Jesus Christ, they [Mankind] do not love you, but they long for you with greed, for they also crave their neighbor's possessions. They do not love their neighbor, but they want what is his good. Carl Jung, The Black Books, Vol. VI, Page 233

Don't you have any love for our lord Jesus Christ? Can't you give him the price of peace after his completed work? And continue his work as your work in yourselves? Do you really still need his help and care? Carl Jung, The Black Books, Vol. VI, Page 234

I believe that our lord Jesus Christ has completed his work, since the one who has given his life, his entire truth, and his entire soul, has completed his work. Therefore I believe that our lord Jesus Christ has indeed improved mankind. Carl Jung, The Black Books, Vol. VI, Page 234-235

He [Christ] has redeemed it up to point where men let themselves be redeemed from Gods and Godmen. Now the time will come when each man has to continue his work of redemption. Carl Jung, The Black Books, Vol. VI, Page 235

A dream told me that you were suffering, you Elijah, you Salome, you elders, and you, my maternal soul that cannot forget me. You, maternal soul, tell me why should I, who had been your lover, appear to you now as your unbeloved man? Carl Jung, The Black Books, Vol. VI, Page 235

I am astonished, Elijah. Do you not know what happened? Do you not know that the world has put on a new garb? That the one God and the one soul have gone away and in turn a multitude of Gods and soul daimons have moved back into the world? Carl Jung, The Black Books, Vol. VI, Page 237

What is, gives no pleasure. Pleasure comes only from the new. Your maternal soul would also like a new husband-ha ha! She loves change. Her bourgeois man is not pleasurable enough for her. In that respect she is unteachable and therefore you believe she is mad. We love only what is coming, that gives pleasure. Salome, The Black Books, Vol. VI, Page 237

Old Gods have become new. The sole God is dead-yes, truly, he [Christ] died, he kept too many different things inside of him, thus he disintegrated into a multitude. Thus the world became rich overnight. Carl Jung, The Black Books, Vol. VI, Page 238

The sole God became two, again a single one and a multiple one, whose body consists of many Gods. But the single one's body is only a man and is bigger than the sun. Carl Jung, The Black Books, Vol. VI, Page 238

But the soul became the steps of its ladder, closest, nearest, near, far, further, furthest. First she is my own being, then she is a serpent and a bird, then she is mother and father,

then even further away Salome and Elijah. Carl Jung, The Black Books, Vol. VI, Page 238

Elijah: I do not like this multiplicity. It is not easy to think it.

Salome: The simple alone is pleasurable. One need not think about it. Carl Jung, The Black Books, Vol. VI, Page 238

Salome: Father Elijah, do you realize that men are ahead of us? He is right, the many is more beautiful, richer, and more pleasurable. Jehovah is twofold unity, and always the same. Salome, The Black Books, Vol. VI, Page 239

You said: ["] My God my God, why have you forsaken me," when you hung on the cross in the final torment. Likewise we lose heart because we are not pure. You said: ["] My God my God, why have you forsaken me," when you hung on the cross in the final torment. Likewise we lose heart because we are not pure. Carl Jung, The Black Books, Vol. VI, Page 240

Each of us is on the cross between two criminals, one ascending to Heaven, the other descending into hell. Each of us is on the cross between two criminals, one ascending to Heaven, the other descending into hell. Carl Jung, The Black Books, Vol. VI, Page 240

Can I help? Or is it superfluous that a man elevates himself to being a mediator of the Gods? Is it presumption or should a man become a redeemer of the Gods, after men are saved through the divine savior? Carl Jung, The Black Books, Vol. VI, Page 241

I believe that has already gone on more than enough. I rather think that the Gods are insatiable, because they have received too many sacrifices. Dearth makes for satisfaction, not abundance. Carl Jung, The Black Books, Vol. VI, Page 243

The Gods give in. You have broken the compulsion; therefore you look like the devil as he got around the edicts of the Gods. He is the rebel against the eternal law, to which, thanks to the devil, there are also exceptions. Carl Jung, The Black Books, Vol. VI, Page 244

The devil is helpful in this respect. He helps you to come to yourself. You think that this is a detour. The detour via the Gods is necessary, since they are and need to be taken into consideration, otherwise you will fall prey to their law. Carl Jung, The Black Books, Vol. VI, Page 244

Spirituality conceives and embraces. It is womanlike and therefore we call it mater coelestis, the heavenly mother. Sexuality engenders and creates. It is manlike, and therefore we call it phallus, the earthly father. Carl Jung, The Black Books, Vol. VI, Page 223-224

Man and woman become devils become to each other if they do not separate their spiritual ways, for the essence of creation is differentiation. Carl Jung, The Black Books, Vol. VI, Page 224

For the mother and the Phallus are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are very closely akin to our essence. Carl Jung, The Black Books, Vol. VI, Page 224

The mother is the grail.

The phallus is the spear. Carl Jung, The Black Books, Vol. VI, Page 224

If you do not differentiate yourselves from sexuality or from spirituality, and do not regard them as things-in-themselves, you are delivered over to them as qualities of the Pleroma. Carl Jung, The Black Books, Vol. VI, Page 224

Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, manifestations of the Gods, and hence reach beyond you, existing in themselves. Carl Jung, The Black Books, Vol. VI, Page 224

No man has a spirituality or a sexuality unto himself. Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. Carl Jung, The Black Books, Vol. VI, Page 224-225

If your community is not under the sign of the mother, it is under the sign of the Phallus. Absence of community is suffering and sickness. Community in everything is dismemberment and dissolution. Carl Jung, The Black Books, Vol. VI, Page 225

In community we go to the source, which is the mother. In singleness we go to the future, which is the engendering phallus. Carl Jung, The Black Books, Vol. VI, Page 226

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. Carl Jung, The Black Books, Vol. VI, Page 226

The serpent descends and cunningly lames the phallic daimon, or else goads him on. She bears up the too-crafty thoughts of the earthly, those thoughts that creep through every hole and cleave to all things with craving and blind desire. Carl Jung, The Black Books, Vol. VI, Page 226

Although the serpent does not want to, she must be of use to us. She flees our grasp, thus showing us the way, which our human wits could not find. Carl Jung, The Black Books, Vol. VI, Page 226

This star is the God, the goal of man. This is his one guiding God. In him man goes to his rest. Toward him goes the long journey of the soul after death. In him everything that man withdraws from thew greater world shines resplendently. Carl Jung, The Black Books, Vol. VI, Page 227

Before Hercules incinerated himself and was placed among the Gods, he became the child of Omphale. That is what happened to him. m So, my mother, you who stand in the higher circle and shroud me and protect me from the Gods: I want to become your child. Carl Jung, The Black Books, Vol. VI, Page 228

Many women amount to many books. Each woman is a book, each book a woman. The houri is a thought and the thought is a houri. The world of ideas is paradise and paradise is the world of ideas. Mohammed teaches that the houris admit the believer into paradise. The Teutons said as much. Carl Jung, The Black Books, Vol. VI, Page 230

Jung: What then will remain of me?

Great Mother: "Nothing but your shadow."

Jung: But where is my I?

Great Mother: "Nowhere. No longer are you an I, but a river that pours forth over the lands. It seeks every valley and streams toward the depths, toward the sea." You're bristling at nothing."

Jung: Can I live without an I?

Great Mother: "You are the fool and the door between two eternities, an open passage, a street walked upon; one walks on it with shoes and spits on it." Carl Jung, The Black Books, Vol. VI, Page 231

Your nature is not only spiritual but also chthonic. Even more than mine is. You are more spiritual and chthonic than I, and so you are always at odds with yourself. I even think that you are not one, but two, and that you haven't realized it yet. Carl Jung, The Black Books, Vol. VI, Page 216

Serpent, you chthonic origin, most despicable beast, we need your wisdom. let mother go, and twist high into your suffering. You must become the savior. The cross awaits you. You must be lifted up on the mountain of torment and exposure. Carl Jung, The Black Books, Vol. VI, Page 217

I swear to you, you hideous madness of Abraxas, turn your paws against the eternal Pleroma, let go of man. He is too puny and an unworthy sacrifice to your power. We are whining dogs before you, the lion. This hunting hound is of no use to you. Carl Jung, The Black Books, Vol. VI, Page 219

The number of Gods and devils is as innumerable as the host of stars. Each star is a God, and each space that a star fills is a devil. But the empty fullness of the whole is the Pleroma. Abraxas is the effect of the whole. Only the ineffective opposes him. Carl Jung, The Black Books, Vol. VI, Page 220

Equality prevails not for the sake of God, but only for the sake of man. For the Gods are many, while men are few. The Gods are mighty and endure their manifoldness. like the stars they abide in eternal solitude, separated by vast distances. Carl Jung, The Black Books, Vol. VI, Page 220

Men are weak and do not bear their manifoldness, therefore they dwell together closely and need communion, so that they can bear their singularity. Carl Jung, The Black Books, Vol. VI, Page 220

Thus, just as it is no use to reflect upon the Pleroma, it is not worthwhile to worship the multiplicity of the Gods. Least of all does it serve to worship the first God, the effective fullness, and the summum bonum. By our prayer we can add nothing to it and take nothing from it; because effective emptiness gulps down everything. Carl Jung, The Black Books, Vol. VI, Page 221

"I am the death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover on you so that your warmth will never cease." A Dark Form with Golden Eyes, The Black Books, Vol. VI, Page 222

The bright Gods form the heavenly world. It is manifold and extends and increases infinitely. The spiritual sun is the supreme lord of the world. The dark Gods form the earthly world. They are simple and they lessen and diminish themselves infinitely. A Dark Form with Golden Eyes, The Black Books, Vol. VI, Page 222

Their nethermost lord, namely the devil, is the moon spirit, satellite of the earth, smaller and colder than the earth. A Dark Form with Golden Eyes, The Black Books, Vol. VI, Page 222

There is no difference between the might of the heavenly and earthly Gods. The heavenly Gods magnify, the earthly Gods diminish. Both directions are immeasurable. A Dark Form with Golden Eyes, The Black Books, Vol. VI, Page 222

The world of the Gods is made manifest in spirituality and in sexuality. The heavenly ones appear in spirituality, the earthly in sexuality. A Dark Form with Golden Eyes, The Black Books, Vol. VI, Page 223

Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, The Black Books, Vol. VI, Page 212

This is a God you knew nothing about. We call him Abraxas. He is even more indefinite than God and the devil. Nothing stands opposed to him but the ineffective; hence his effective nature unfolds itself freely. Philemon, The Black Books, Vol. VI, Page 212

Abraxas stands above God and devil. He is improbable probability, that which takes unreal effect. If the Pleroma had an essence, Abraxas would be its manifestation. Philemon, The Black Books, Vol. VI, Page 212

The human has fallen from you. You have come closer to the stars. The kingdom of what is to come will open. Let silence enter, the silence of eternity, since all paths, even the most winding, lead to the valley of silence. Philemon, The Black Books, Vol. VI, Page 213

What the God speaks is life, what the devil speaks is death, but Abraxas speaks that hallowed and accursed word that is at once life and death. Abraxas produces truth and lying, in the same good and evil, light and darkness, in the same word and in the same act. Philemon, The Black Books, Vol. VI, Page 214

You [Soul] are like the chicken that has hatched ducklings. You don’t listen to what I say. You are unreasonable. You don’t come to humane terms with me, though you always claim that you do. You work against me and you are in love with me. Carl Jung, The Black Books, Vol. VI, Page 216

Yet because we are parts of the Pleroma, the Pleroma is also in us. Even in the smallest point the Pleroma is endless and eternal, since small and great are qualities that are contained in it. Philemon, The Black Books, Vol. VI, Page 207

We are also the Pleroma itself; hence I say that we are not in the Pleroma, but we are it. Figuratively, the Pleroma is the smallest point in us and the boundless firmament about us. Philemon, The Black Books, Vol. VI, Page 207

Every so-called fixed and certain thing is only relative. That alone is fixed and certain that is subject to change. Creation, however, is subject to change; therefore it alone is fixed and determined because it has qualities: indeed, it is quality itself. Philemon, The Black Books, Vol. VI, Page 207

Creatures came into being, but not the creation since it is the very quality of the Pleroma, as much as noncreation, eternal death. The creation is ever-present, and so is death. The Pleroma has everything, differentiation and nondifferentiation. Philemon, The Black Books, Vol. VI, Page 208

If we do not differentiate, we move beyond our essence, beyond creation, and we fall into nondifferentiation, which is the other quality of the Pleroma. We fall into the Pleroma itself and cease to be created beings. We lapse into dissolution in eternity and endlesssness. This is the death of the creature. Philemon, The Black Books, Vol. VI, Page 208

The most important pairs of opposites are the effective and the ineffective, the fullness and the emptiness, the living and the dead, the different and the same, hot and cold, change and force and spare matter or time and space, the sin virtue and the virtue sin, good and evil, the beautiful and the ugly, the one and the many. Philemon, The Black Books, Vol. VI, Page 209

You must not forget that the Pleroma has no qualities. We create these through thinking. If, therefore, you strive for distinctiveness or sameness, you pursue your thoughts which are not in the Pleroma about the qualities of the Pleroma, which do not exist. Philemon, The Black Books, Vol. VI, Page 210

Not your thinking, but your essence, is differentiation. Therefore you must not strive for what you conceive as distinctiveness, but for your own essence. You should and can strive only for this without damage and for everything else in the name and the sign of your essence. Philemon, The Black Books, Vol. VI, Page 210

Since, however, thought alienates us from our essence, I must teach you that knowledge with which you can bridle your thoughts. Philemon, The Black Books, Vol. VI, Page 210

Whereas the essence of the creation is differentiation, the essence of God is effective fullness. Effective emptiness is the essence of the devil. Philemon, The Black Books, Vol. VI, Page 211

We need no proof of their [God/Devil] existence, since it is enough that we have to keep speaking about God and the devil. They are both manifestations of the non-existent qualities of the Pleroma. Philemon, The Black Books, Vol. VI, Page 211

“I always want a great deal from you. Women are my most dangerous opponents, since they have my qualities. That’s why you can confuse me so easily with the black one [Toni Wolff]. I also have golden goat eyes and a black coat. I place myself between her and you. The white one [Maria Moltzer] is less dangerous to you, since she is completely unlike me and of

such an adverse nature that you can't at all lose yourself there. You just suffer too much from her. She was dangerous before, but no longer. She is just embittered against you because I am stronger than her. But the black one is dishonestly clever. I understand that you love her, but I would like to get rid of her. It's unclear whether I will succeed. There are human matters which I cannot master. But I will always be against her. So pay attention. Not too far away from me!" Jung's Soul, The Black Books, Vol. VI, Page 259

Maria Moltzer, in all likelihood. Years later, Toni Wolff, referring to a dream in which Moltzer appeared, noted, "Am I like M. M.—or is she C.'s [Carl's]anima—inhuman?" (August 20, 1950, Diary O, p. 78). The Black Books, Vol. VI, Page 277, Fn 264

Jung also painted two portraits of Phanes, giving one to Emma Jung and one to Toni Wolff (The Art of C. G. Jung, cats. 50, 51, pp. 122–23). Phanes also figures in two further paintings (Ibid., cats. 52, 53, pp. 124–25). In cat. 53, the background figures on the left and right respectively are Ka and Philemon. Carl Jung, Vol. VI, Page 277, fn 267

You unite yourself with Abraxas through me. First you give me your heart, and then you live through me. I am the bridge to Abraxas. Thus the tree of light arises in you and you become the tree of light and Phanes arises from you. You have anticipated, but not understood this. At the time you had to separate from Abraxas to become individual, opposed to the drive. Now you become one with Abraxas. This happens through me. You cannot do this. Therefore you must remain with me. unification with the physical Abraxas occurs through the human woman, but that with the spiritual Abr. occurs through me; that is why you must be with me. Jung's Soul, The Black Books, Vol. VI, Page 261

On February 29, 1916. Toni Wolff noted, "Sexuality = Collective general feelings = in the unconscious. Abraxas head, lion, as danger: cosmic thoughts. More conventional: general collective and cosmic intellectual thoughts. —unconscious Abraxas tail and serpent, sexuality as danger (dream 26 II 1916)" (Diary L, p. 178). The Black Books, Vol. VI, Page 261, fn 268

Salome was his daughter and that they had been companions since eternity. Salome told Jung's "I" that she loved him.

Elijah told him that Salome loved a prophet and announced the new God to the world. Jung's 'I' was shocked at all this. Sonu Shamdasani, Black Books, Vol. I, Page 24

In an active imagination on January II, 1926, Wolff's "I" had a dialogue with Thot, the Egyptian God of writing. Thoth instructed her how to invoke someone's "Ka": Sonu Shamdasani, Black Books, Vol. I, Page 32

Jung divided the material up into a series of books comprised of short chapters. But whereas Zarathustra proclaimes the death of God, Liber Novus depicts the rebirth of God in the soul. Sonu Shamdasani, Black Books, Vol. I, Page 40

But whereas Zarathustra proclaimes the death of God, Liber Novus depicts the rebirth of God in the soul. Sonu Shamdasani, Black Books, Vol. I, Page 40

He touched on madness, divine madness, and psychiatry, how the Imitation of Christ is to be understood today; the death of God; the historical significance of Nietzsche; and the relation of magic and reason. Sonu Shamdasani, Black Books, Vol. I, Page 41

In a critical entry of January 16, 1916, his soul presented an elaborate thiogenic cosmogony. She described her own nature, the nature of the daimons, the heavenly mother, and the Gods. Of particular significance was Abraxas, the powerful and fearful self-renewing God of the cosmos. She characterized the nature of man as striving for absolute individuality, through which he concentrated and countered the dissolution of the Pleroma, or the "all." for fishes with hook and line in the middle of the picture. On the left was the Devil saying something to the man, and your son wrote down what he said. It was that he had come for the :fisherman because he was catching his fishes, but on the right was an angel who said, "No you can't take this man, he is taking only bad fishes and none of the good ones."

Then after your son had made that picture he was quite content. The same night, two of your daughters thought that they had seen spooks in their rooms. The next day you wrote out the "Sermons to the Dead," and you knew after that nothing more would disturb your family, and nothing did. Of course I knew you were the :fisherman in your son's picture, and you told me so, but the boy didn't know it. Sonu Shamdasani, Black Books, Vol. I, Page 48-49

Everyone immediately looked to see who was there, but there was no one in sight. I was sitting near the door bell, and not only heard it but saw it moving. We all simply stared at one another. The atmosphere was thick, believe me! Then I knew something had to happen. The whole house was as if there was a crowd present, crammed full of spirits.

They were packed deep right up to the door and the air was so thick it was scarcely possible to breathe. As for myself, I was all a-quiver with the question: "For God's sake, what in the world is this"

Then they cried out in chorus, "We have come back from Jerusalem where we found not what we sought. Sonu Shamdasani, Black Books, Vol. I, Page 49

The Septem Sermones ad Mortuos (Seven Sermons to the Dead) can be regarded as a culmination of the fantasies of this period. It is a psychological cosmogony cast in the form of a Gnostic creation myth. In Jung's fantasies, a new God had been born in his soul, the God who is the son of the frogs, Abraxas. Jung understood this symbolically.

He saw this :figure as representing the uniting of the Christian God With Satan, and hence as depicting a transformation of the Western God-image.

It was in 1952, in Answer to Job, that Jung elaborated on this theme. Sonu Shamdasani, Black Books, Vol. I, Page 50

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It was in 1952, in Answer to Job, that Jung elaborated on this theme. Sonu Shamdasani, Black Books, Vol. I, Page 50

He noted that when individuals annexed the contents of the collective psyche and regarded them as personal attributes, they experienced extreme states of superiority and inferiority.

He borrowed the term "godlikeness" from Goethe and Adler to characterize this. This state arose from fusing the personal and the collective psyche, and represented one of the dangers of analysis. Sonu Shamdasani, Black Books, Vol. I, Page 52

Two possibilities presented themselves: one could attempt to regressively restore persona, and return to the prior state. However, it was impossible to get rid of the unconscious. Alternatively, one could accept the condition of godlikeness. Sonu Shamdasani, Black Books, Vol. I, Page 52

The vivid description of the vicissitudes of the state of "godlikeness" can be taken as representing some of Jung's affective states during his self-experimentation. Sonu Shamdasani, Black Books, Vol. I, Page 53

In Transformations and Symbols of the Libido, Jung had called the contents of this unconscious typical myths or primordial images. He also called them "dominants": "the ruling powers, the Gods, that is, images of dominating laws and principles, average regularities in the sequence of images, that the brain has received from the sequence of secular processes." Sonu Shamdasani, Black Books, Vol. I, Page 57

The seventh sermon had culminated in an evocation of a star God: At immeasurable distance a lonely star stands in the zenith. This is the one God of this one man, this is his world, his Pleroma, his divinity. In this world man is Abraxas, the creator and destroyer of his own world.

This star is the God and the goal of man, this is his one guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently. To this one God man shall pray. Sonu Shamdasani, Black Books, Vol. I, Page 59

in the last sermon you find the beginning of individuation, out of which, the divine child arises. Please don't speak of these things to other people. It could do harm to the child. The child is fate and amor fati & guidance and necessity-and peace and fulfillment (Isaiah] 9.6). But don't allow yourself to be dispersed into people and opinions and discussions.

The child is a new God, actually born in many individuals, but they don't know it. He is a "spiritual" God. A spirit in many people, yet one and the same everywhere. Keep to your time and you will experience His qualities. Sonu Shamdasani, Black Books, Vol. I, Page 59-60

From the beginning of August to the end of September, he drew a series of mandalas in pencil in his army notebook, which he preserved. The first is titled "Phanes" and bears the legend "transformation of matter in the individual." This image may be seen as an attempt to depict the "newly arising God" and his relation to the individual. Sonu Shamdasani, Black Books, Vol. I, Page 61

The realization of the significance of the self is portrayed in Scrutinies. On September 18, 1915, Jung wrote, "Through uniting with the self we reach the God." In the autumn of 1917, he added, "I must say this not with reference to the opinions of the ancients or that authority, but because I have experienced it."

This unshakable experience was nothing less than the experience of God: "The self is not God, although we reach the God through the self."

He realized that he had to serve the self, and that this service was also service of God and of mankind. At the same time, he had to free his self from God, since "the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature."

This description of Jung's experience of God corresponds to the vision of Abraxas in the Sermones. Sonu Shamdasani, Black Books, Vol. I, Page 68

In the Black Books, the main figure Jung's "I" has dialogues with is his soul; in some sections of Liber Novus, it is the serpent or the bird. In one conversation in January 1916, his soul explained to him that when the above and below are not united, she falls into three parts-a serpent, the human soul, and the bird or heavenly soul, which visits the Gods. Thus Jung's revisions, in which he now differentiated the soul into serpent, human soul, and bird, here can be seen to reflect his understanding of the tripartite nature of his soul. Sonu Shamdasani, Black Books, Vol. I, Page 69

A major theme that Jung was preoccupied with here was finding the right relation to the higher powers, the Gods, and understanding the role of mankind in relation to them. Sonu Shamdasani, Black Books, Vol. I, Page 70

A major theme that Jung was preoccupied with here was finding the right relation to the higher powers, the Gods, and understanding the role of mankind in relation to them.

He came to see that it was critical that one did not give oneself over to the Gods but maintained one's human perspective. On March l, 1918, his soul informed him that what was necessary was maintaining simultaneously a respect and disdain for the Gods, and that this began with respect and disdain for oneself.

This was critical not only for humanity; Jung now realized that "man would be the mediator in the transformation process of God." It was a cardinal insight, and it is the center of his later work Answer to Job.

Toward the end of his life, in a chapter of Memories entitled "late Thoughts," he formulated it as follows:

That is the meaning of divine service, of the service which man can render to God, that light may emerge from the darkness, that the Creator may become conscious of his creation, and man conscious of himself. / That is the goal, or one goal, which fits man meaningfully into the scheme of creation, and at the same time confers meaning upon it. It is an explanatory myth which has slowly taken shape within me in the course of the decades. Sonu Shamdasani,

Black Books, Vol. I, Page 70-71

In this dream, the Arab youth was the double of the proud Arab who had ridden past us without a greeting. As an inhabitant of the Casbah he was a figuration of the self, or rather, a messenger or emissary of the self.

For the Casbah from which he came was a perfect mandala: a citadel surrounded by a square wall with four gates. His attempt to kill me was an echo of the motif of Jacob's struggle with the angel; he was to use the language of the Bible like an angel of the Lord, a messenger of God who wished to kill men because he did not know them.

Actually, the angel ought to have had his dwelling in me. But he knew only angelic truth and understood nothing about man. Therefore he first came forward as my enemy; however, I held my own against him. In the second part of the dream I was the master of the citadel; he sat at my feet and had to learn to understand my thoughts, or rather, learn to know man.

Obviously, my encounter with Arab culture had struck me with overwhelming force. Sonu Shamdasani, Black Books, Vol. I, Page 77-78

The dream continued to echo for Jung, and two years after his return to Europe, he would encounter the figure again, in a fantasy of January 6, 1922. His soul saw and described the figure and informed his "I" that the figure was a God and that he would hear from him again.

The God needed to hear from him, as otherwise they both couldn't live. His soul informed his "I" that he would reach the God again through solitude, coupled with reverence for the sun, moon, and earth, which stood for the masculine, the feminine, and the body, respectively. Sonu Shamdasani, Black Books, Vol. I, Page 78

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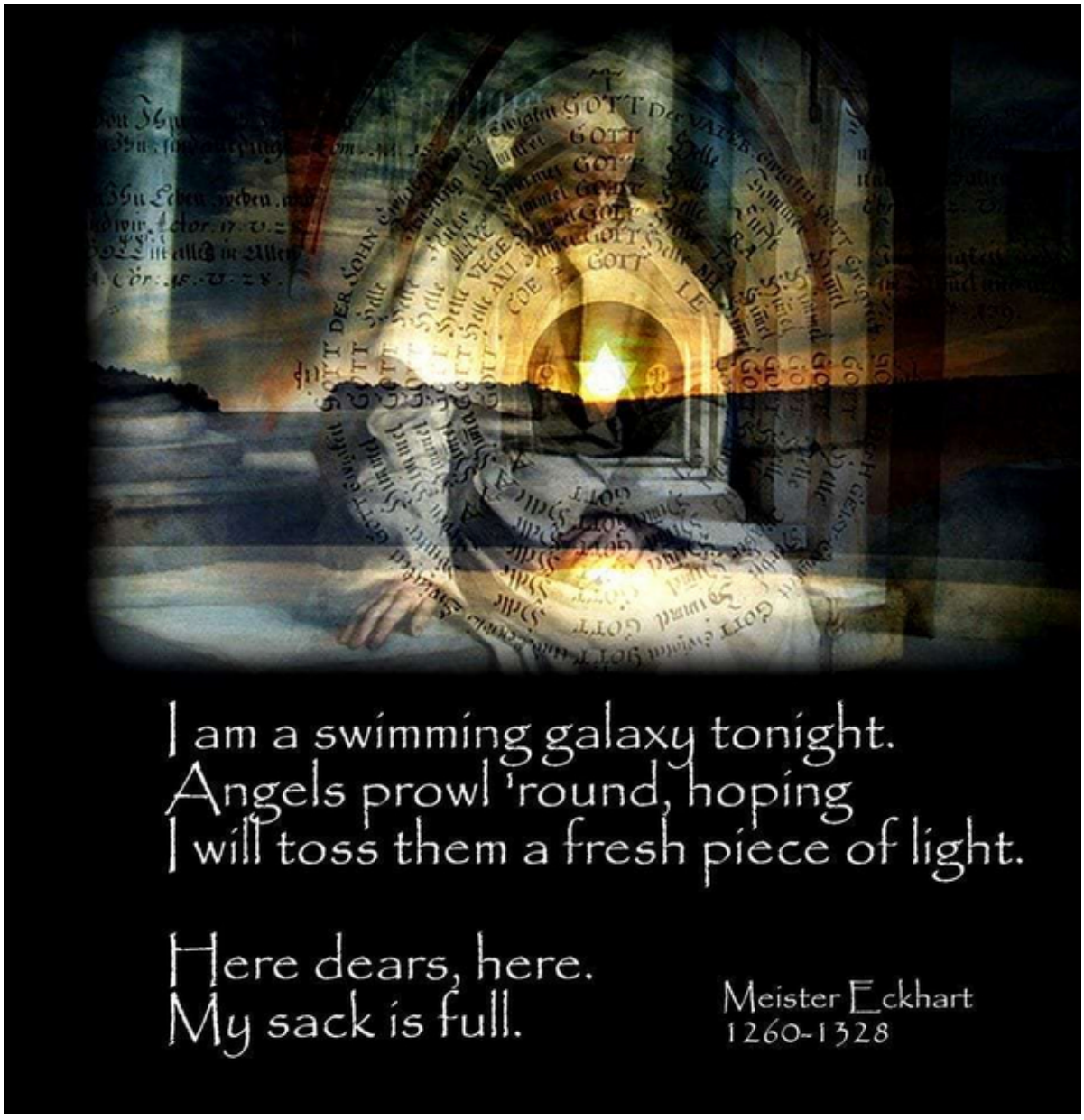
1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/2020/07/24/publication-deliberations-red-book/1liber/
3. https://carljungdepthpsychologysite.blog/2021/02/03/carl-jung-the-black-books-quotations-2/999-black-books/

1.1.22 Master Eckhart’s Final Words (2022-05-11 04:00)

Master Eckhart’s Final Words


I am a swimming galaxy tonight.
Angels prowl 'round, hoping
I will toss them a fresh piece of light.
Here dears, here.
My sack is full.
Meister Eckhart
1260-1328

[1]Meister Eckart - The Complete Mystical Works

Appendix B to Part Two

THE MASTER’S FINAL WORDS1 (Pf pp. 6 85-86)

Meister Eckhart was besought by his good friends, ’Give us something to remember, since you are going to leave us.’

He said, ’I will give you a rule, which is the keystone2 of all that

I have ever said, which comprises3 all truth that can be spoken of or lived.

’It often happens that what seems trivial to us is greater in God’s sight than what looms large in our eyes.

Therefore we should accept all things equally from God, not ever looking and wondering which is greater, or higher, or better.

We should just follow where God points out for us, that is, what we are inclined to and to which we are most often directed, and where our bent is.

If a man were to follow that path, God would give him the most in the least, and would not fail him.

’It often happens that people spurn the least, and thus they prevent themselves from getting the most in the least, which is wrong.

God is in all modes, and equal in all modes, for him who can take Him equally.4

People often wonder whether their inclinations come from God or not, and this is how to find out: if a man finds it within

himself to be willing above all things to obey God’s will in all things, provided he knew or recognized it, then he may know that whatever he is inclined to, or is most frequently directed to, is indeed from God.

’Some people want to find God as He shines before them, or as He tastes to them.

They find the light and the taste, but they do not find God.

A scripture declares that God shines in the darkness, where we sometimes least recognize Him.5

Where God shines least for us is often where He shines the most.

Therefore we should accept God equally in all ways and in all things.

’Now someone might say," I would take God equally in all ways

and in all things, but my mind will not abide in this way or that, so much as in another."

To that I say he is wrong.

God is in all ways and equal in all ways, for anyone who can take Him so.

If you get more of God in one way than in another, that is fine, but it is not the best. God is in all ways and equal in all ways, for anyone who can take Him so.

If you take one way, such and such, that is not God.

If you take this and that, you are not taking God, for God is in all ways and equal in all ways, for anyone who can take Him so.

’Now someone might say, "But if I do take God equally in all ways and in all things, do I not still need some special way?" Now see.

In whatever way you find God most, and you are most often aware of Him, that is the way you should follow.

But if another way presents itself, quite contrary to the first, and if, having abandoned the first way, you find God as much in the new way as in the one that you have left, then that is right.

But the noblest and best thing would be this, if a man were come to such equality, with such calm and certainty that he could find God and enjoy Him in any way and in all things, without having to wait for anything or chase after anything: that would delight me!6

For this, and to this end all works are done, and every work helps toward this.

If anything does not help toward this, you should let it go.

’We thank thee, heavenly Father, that thou hast given us thine only begotten Son, in whom thou givest thyself and all things. We pray thee, heavenly Father, for the sake of thine only-begotten Son, our Lord Jesus Christ, through whom thou neither wilt nor canst deny anything to anyone - hear us in him, and make us free and bare of all our manifold faults, and unite us, in him, with thee.

Amen. Page 588-580

Notes

1. My title. This piece is included, as if by an afterthought, on the final two pages of Pfeiffer. Quint 1932 treats it as ’sermon 111 ’ and introduces some emendations, which I have adopted. Nor included in Q or QT bur translated by Miss Evans and, badly, by Blakney. Whereas the four pieces translated in Parr I of this Appendix can only be classed as entirely apocryphal, however spiritually profound or poetic we may find them, there is some possibility that this reflects, however indistinctly, a genuine tradition of what the Master may have said to his disciples before leaving for Avignon. It is after all entirely probable that he would have been asked for a ’last word,’ and that his parting message would have been lovingly preserved.

1. The word is sloz which, like modern German Schloss, can mean both ’castle’ and ’lock,’ but in Middle High German it can also mean ’keystone.’

2. The verb used is beslozzen ’enclosed,’ which links it with sloz. The play on words (as in Sermon 66 and note 14 there) cannot be reproduced in English.

3. This is repeated again and again in what follows with the hammer-blow effect of a Buddhist sutra. In many a sermon Eckhart has described the birth of the Word in the human soul and other mysteries. Here, in his final exhortation (if such it really is), he is insisting on what his disciples ought to do. It is above all the essence of his practical teaching. This, I think, lends weight to the argument in favor of the

authenticity of this text.

1. This seems to be a paraphrase of John 1:5.

2. Blakney mistranslates (and italicizes): ’this has been my joy! ’ But Eckhart’s daz behagete mir is subjunctive. Miss Evans’s version is different but no better: ’a boon accorded to me.’ Blakney is also wrong in declaring that the ’chief message’ of this text was forbidden on the basis of two quotations (which seem to me of dubious relevance) from the defense documents. Since in any case the passages quoted were nor condemned in the bull of 1329, their sense cannot be said to have been ’forbidden.’

1. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_3?crid=AYN9GKK9NVBM&keywords=meister+eckhart&qid=1652184131&s=books&spre

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1.1.23 It is a most amazing series of images and really shows what active imagination can do. (2022-05-12 03:06)

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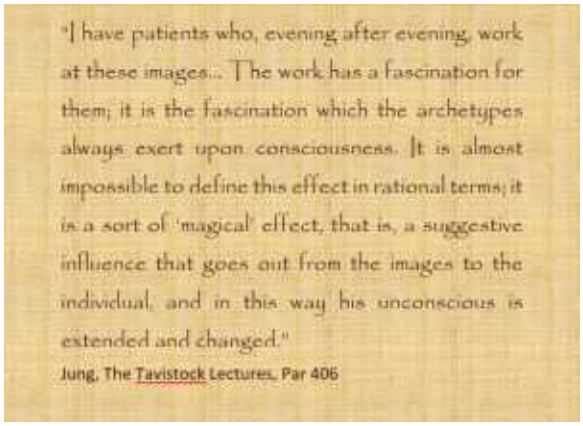

"I have patients who, evening after evening, work at these images... The work has a fascination for them; it is the fascination which the archetypes always exert upon consciousness. It is almost impossible to define this effect in rational terms; it is a sort of 'magical' effect, that is, a suggestive influence that goes out from the images to the individual, and in this way his unconscious is extended and changed."
Jung, The Tavistock Lectures, Par 406

[1]Symbolic Life CW 18

At the end of the year I am going to publish a selection from his first four hundred dreams, where I show the development of one motif only, the central motif of these archetypal images.

There will be an English translation later, and then you will have the opportunity to see how the method works in a case absolutely untouched by myself, or by any other outside suggestion.

It is a most amazing series of images and really shows what active imagination can do.

You understand, in this case it was only partially a method for objectifying the images in plastic form, because many of the symbols appeared directly in the dreams; but all the same it shows the kind of atmosphere which active imagination can produce.

I have patients who, evening after evening, work at these images, painting and shaping their observations and experiences.

The work has a fascination for them; it is the fascination which the archetypes always exert upon consciousness.

But by objectifying them, the danger of their inundating consciousness is averted and their positive effect is made accessible.

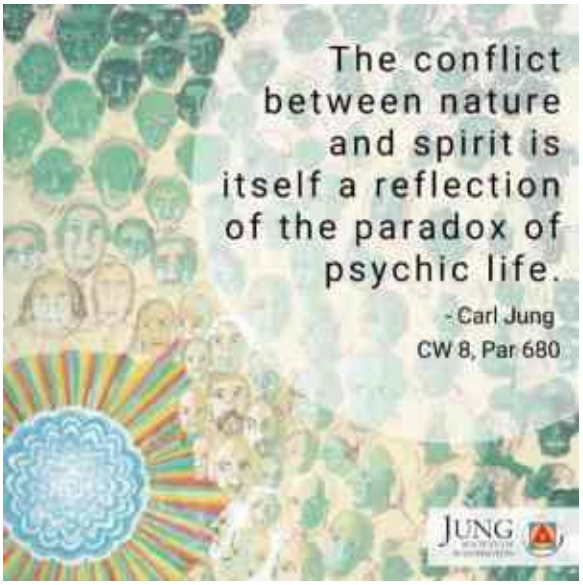
It is almost impossible to define this effect in rational terms; it is a sort of "magical" effect, that is, a suggestive influence which goes out from the images to the individual, and in this way his unconscious is extended and is changed. Carl Jung, CW 18, The Symbolic Life, Page 175-176, Para 406

1. https://smile.amazon.com/s?k=jung+vol+18&ref=nb_sb_noss

1.1.24 Carl Jung: Conflict between nature and spirit is itself a reflection of the paradox of psychic life. (2022-05-13 04:39)

Carl Jung: The conflict between nature and spirit is itself a reflection of the paradox of psychic life.

[1]Carl Jung Depth Psychology Facebook Group



[2]Structure and Dynamics of the Psyche CW 8

The following reflections are my way of attempting to solve this problem.

The conflict between nature and spirit is itself a reflection of the paradox of psychic life.

This reveals a physical and a spiritual aspect which appear a contradiction because, ultimately, we do not understand the nature of psychic life itself.

Whenever, with our human understanding, we want to make a statement about something which in the last analysis we have not grasped and cannot grasp, then we must, if we are honest, be willing to contradict ourselves, we must pull this something into its antithetical parts in order to be able to deal with it at all.

The conflict between the physical and the spiritual aspects only shows that psychic life is in the last analysis an incomprehensible "something."

Without a doubt it is our only immediate experience.

All that I experience is psychic.

Even physical pain is a psychic image which I experience; my sense impressions—for all that they force upon me a world of impenetrable objects occupying space—are psychic images, and these alone constitute my immediate experience, for they alone are the immediate objects of my consciousness.

My own psyche even transforms and falsifies reality, and it does this to such a degree that I must resort to artificial means to determine what things are like apart from myself.

Then I discover that a sound is a vibration of air of such and such a frequency, or that a colour is a wave of light of such and such a length.

We are in truth so wrapped about by psychic images that we cannot penetrate at all to the essence of things external to ourselves.

All our knowledge consists of the stuff of the psyche which, because it alone is immediate, is superlatively real.

Here, then, is a reality to which the psychologist can appeal—namely, psychic reality. Carl Jung, CW 8, Para 680

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=3KOCP7QXAMLAO&dchild=1&keywords=jung+volume+8&qid=1617179829&sp

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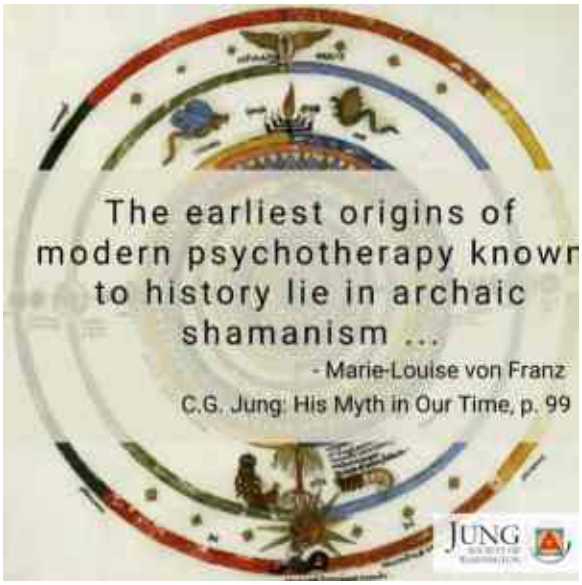
1.1.25 Sometimes he falls ill, physically, and is not restored to health until he begins to shamanize. (2022-05-14 05:00)

Sometimes he falls ill, physically, and is not restored to health until he begins to shamanize.

[1]Carl Jung Depth Psychology Facebook Group


The earliest origins of
modern psychotherapy knowr
to history lie in archaic
shamanism ...
- Marie-Louise von Franz
C.G. Jung: His Myth in Our Time, p. 99
JUNG

[2]C.G. Jung His Myth in Our Time

The earliest origins of modern psychotherapy known to history lie in archaic shamanism and in the practices of the medicine men of primitive peoples.

In civilized societies the priest is primarily the guardian of existing collective ritual and tradition; among primitive peoples, however, the figure of the shaman is characterized by individual experience of the world of spirits (which today we call the unconscious) and his main function is the healing of personal illnesses and disturbances in the life of the collective.

He heals the sufferer by means of his own trance, he leads the dead into the "realm of the shadows" and serves as mediator between them and their gods; in a way he watches over their "souls."

"The shaman," says Eliade, "is the great specialist in the human soul; he alone 'sees' it, for he knows its 'form' and its destiny."

His gift of moving freely among the powers of the beyond is sometimes a family inheritance but is more often rooted in an individual experience of vocation.

This is generally heralded by a period of psychic disorientation.

When called, he sets himself apart, turns contemplative; often he receives his call through a dream experience.

Sometimes he falls ill, physically, and is not restored to health until he begins to shamanize.

The shaman is, however, psychically essentially normal, though usually more sensitive and more excitable than other people.

(The Romans speak of genus irritabile vatum, the excitable race of seers.) Marie-Louise Von Franz, C.G. Jung His Myth in Our Time, Page 99

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Jung-his-myth-our-time/dp/0316905305

1.1.26 Carl Jung: Something else, too, came to me from my illness. (2022-05-15 05:18)

Carl Jung: Something else, too, came to me from my illness.

[1]Memories, Dreams, Reflections

Something else, too, came to me from my illness.

I might formulate it as an affirmation of things as they are: an unconditional "yes" to that which is, without subjective protests acceptance of the conditions of existence as I see them and understand them, acceptance of my own nature, as I happen to be.

At the beginning of the illness I had the feeling that there was something wrong with my attitude, and that I was to some extent responsible for the mishap.

But when one follows the path of individuation, when one lives one's own life, one must take mistakes into the bargain; life would not be complete without them.

There is no guarantee not for a single moment that we will not fall into error or stumble into deadly peril.

We may think there is a sure road.

But that would be the road of death.

Then nothing happens any longer at any rate, not the right things.

Anyone who takes the sure road is as good as dead. Carl Jung, MDR, Page 297

1. https://smile.amazon.com/Memories-Dreams-Reflections-C-Jung/dp/0679723951/ref=sr_1_1?crid=198CRR1VPDZUD&dchild=1&keywords=jung+memories+dreams+reflections&qid=1

1.1.27 If the spirit is to perform further, this must be another work and in a different time. (2022-05-15 05:18)

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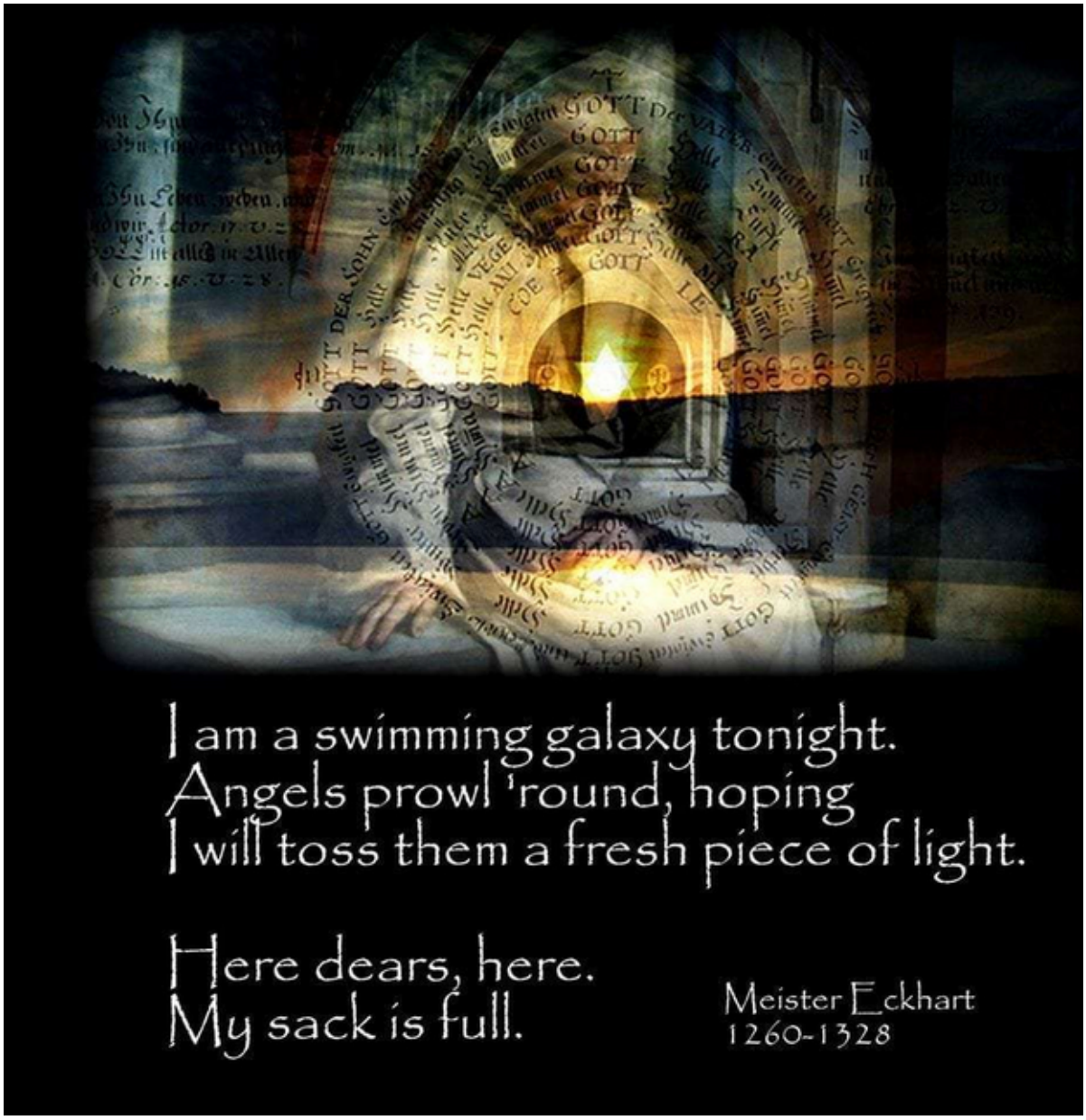
I am a swimming galaxy tonight.
Angels prowl 'round, hoping
I will toss them a fresh piece of light.
Here dears, here.
My sack is full.
Meister Eckhart
1260-1328

[1]Meister Eckart - The Complete Mystical Works

SERMON FIFTEN (Pf 15, Q 1 05, QT 44)

MORTUUS EST ET REVIXIT, PERIERAT ET INVENTUS EST (Luke 15:32)

"He was dead and has come back to life. He was lost and has been found again."

I have said in a sermon that I wanted to teach a man who had done good works while in mortal sin, how these works come to life again with the time in which they were done.1 And this I will now show as it truly is, because I have been asked to make my meaning clear.

I will do so, although it is in opposition to all masters now living.

The masters all say that as long as a man is in a state of grace, all his works are worthy of eternal reward, and that is true, for God does the works in grace, and I agree with them.

But the masters concur in saying that if a man falls into mortal sin, all the works that he does while in mortal sin are dead, just as he himself is dead, and they are not worthy of eternal reward, because he is not living in a state of grace.

And in this sense it is true, and I agree with them.

Now the masters say: if God restores to grace a man who repents his sins, all the works he ever did in a state of grace before he fell into mortal sin - these all arise again in the new state of grace and live, as they did before.

And I agree with them.

But, they say, those works the man did while he was in mortal sin are eternally lost - the time and the works together.

And that I, Master Eckhart, totally deny, and I say this.

Of all the good works that a man did while he was in mortal sin, not a single one is lost, nor the time in which they occurred, if he is restored to grace.

Observe, this is contrary to all masters now living!

Now pay close attention to what my words imply; then you will grasp my meaning.

I declare roundly: all good works that man ever did or ever will, as well as the time in which they occurred or ever will occur - works and time are totally lost, works as works, time as time.

I say further, no work was ever good or holy or blessed. I say also that time was never holy or blessed or good, nor ever will be, neither the one nor the other. How then could it be preserved, since it is not good, blessed, or holy?

And so, since good works, and also the time in which they occurred, are altogether completely lost, how could those works be preserved that took place in mortal sin and the time in which they occurred ?

But I declare: they are lost altogether, works and time, evil and good, works as works, time as time – they are altogether lost eternally.

Now the question arises: Why is a work called ’a holy work,’ ’a blessed work,’ and ’a good work,’ and likewise the time in which the work occurred?

Note, as I said: the work and the time in which it occurred is neither holy, nor blessed, nor good. Goodness, holiness and blessedness - that is a name attached to the work and the

time, and not its possession.

Why? - A work as a work is not of itself, it is not there for its own sake, it does not occur of its own accord, or for its own sake, and it knows nothing of itself.

And therefore it is neither blessed nor unblessed: rather, the spirit out of which the work proceeds rids itself of the ’image,’ and that never comes in again.2

For the work, as work, perished at once, and likewise the time in which it occurred, and is neither here nor there, for the spirit has nothing more to do with the work.

If it is to work any more, it must be with other works, and in another time.

Therefore works and time are altogether lost, evil and good are equally lost, for they have not resting place in the spirit, nor have they any being or place in themselves, and God too has no need of them.

And so, in themselves, they are lost and perish.

If a good work is done by a man, he rids himself with this work, and by this ridding he is more like and closer to his origin than he was previously, before the ridding occurred, and by that much he is the more blessed and better than previously, before the ridding occurred.

That is why the work is called holy and blessed, as well as the time in which the work occurred; but it is not really true, for the work has no being, nor has the time in which it occurred, since it perishes in itself.

Therefore it is neither good nor holy nor blessed, but rather the man is blessed in whom the fruit of the work remains, neither as time nor a s work, but a s a good disposition which is eternal with the spirit as the spirit is eternal in itself, and it is the spirit itself.

Observe, in this why no good deed was ever lost, nor the time in which it occurred; not that it was preserved as work and as time, but rather as being freed of work and time with the disposition in the spirit, in which it is eternal as the spirit is eternal in itself.

Now let us consider those works done while in mortal sin.

As you have heard (those of you who have understood me) , as works and as time, those good works done in mortal sin are lost, works and time together.

But I have also said that works and time are nothing in themselves.

But if works and time are nothing in themselves, then, see, he who loses them loses nothing.

That is true.

But I have said further: Works and time have no being and place in themselves; as a work it has been dropped by the spirit in time.

If the spirit is to perform further, this must be another work and in a different time.

And therefore it can never enter the spirit, as far as it was work and time.

And it can in no way enter God, for no time or temporal work ever came into God.

And therefore it must perish and be lost.

And yet I have said that all good works a man does while he is in mortal sin are none of them lost, neither time nor works.

And that is true, in the sense which I shall explain.

And, as I said before, it is contrary to all masters now living.

Now observe, in brief, the true sense of the matter.

If a man does good works while he is in mortal sin, he does not do the works from

out of that mortal sin, for these works are good and mortal sins are evil.

He does them rather out of the ground of his spirit, which is good in itself by nature, although he is not in a state of grace, and the works do not, in themselves, merit heaven at the time of their occurrence.

Nevertheless, it does not harm the spirit, for the fruit of the work, free from work and time, remains with the spirit and is spirit with the spirit, and perishes as little as the essence of the spirit perishes.

But the spirit frees its being by working out these images, which are good, just as truly as it would were it in a state of grace (even though it does not gain heaven by these works, as would be the case in a state of grace), for in this way it creates the same readiness for union and likeness, work and time being of use only to enable man to work himself out.

And the more a man frees himself and works himself out, the more he approaches God, who is free in Himself; and inasmuch as a man frees himself, to that extent he loses neither works nor time.

And when grace returns, whatever was in him by nature is now entirely in him by grace.

And to the extent that he has freed himself with good works while he was in mortal sin, just so far does he leap forward to unite with God - which he would not have been able to do unless he had freed himself with these works while he was in mortal sin.

If he had to work them off now, he would have to take time for this.

But since he freed himself in the previous period while in mortal sin, he has gained for himself the time in which he is now free.

Accordingly, the time in which he is now free is not lost, because he has gained this time and can do other works in this time, which will bring him into still closer union with God.

The fruits of the works that he did in the spirit remain in the spirit, and are spirit with the spirit.

Although the works and the time have passed away, the spirit, out of which they were done, still lives, and the fruit of the works, free from works and time, full of grace as the spirit is full of grace.

See, thus we have proved the truth of my assertion, as it truly is.

And all those who contradict it, I contradict them and care not a jot for them, for what I have said is true, and truth itself declares it.3

If they understood what spirit is, and what work and time are in themselves, and in what manner the work corresponds to the spirit, then they would certainly not declare that any good deed or disposition would or could ever be lost.

Although the work passes away with time and perishes, yet in that it corresponds to the spirit in its essence, it never perishes.

The correspondence consists just in this, that the spirit is freed4 by the disposition which takes effect in the works.

That is the power of the work, for the sake of which the work occurred.

This remains in the spirit and has never come out, and it can no more perish than the spirit in itself, because it is that spirit.

Now see, if a man were able to understand this, how could he say that any good work could ever perish as long as the spirit has its being and lives in the new grace?

That we may become one spirit with God, and that we may be found in a state of grace, may God help us.

Amen. Meister Eckhart, The Complete Works, Page 119-123

Notes

1. Cf. Sermon 1 3, note 4.
2. The mind that conceived the idea has thereby become ’free’ of it.
3. This expression normally means that there is biblical confirmation for a

statement. But no text is quoted, and Quint does not adduce any.

1. Reading gelediget with Quint. Pfeiffer has geedelt ’ennobled.’

1. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_4?crid=7K8C9TZN3WJA&keywords=meister+eckhart&qid=1652605983&s=books&spre

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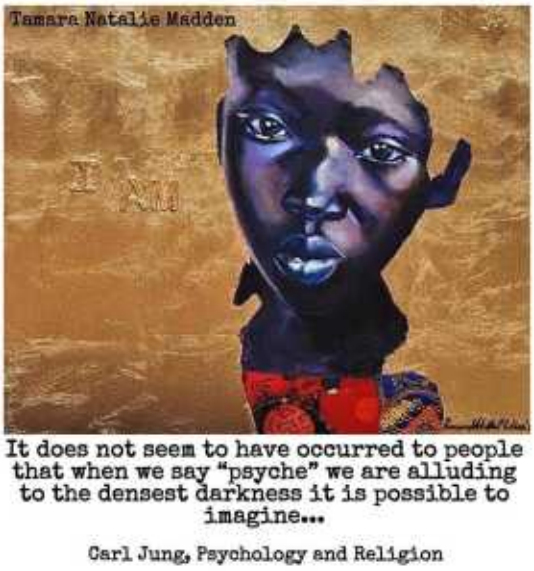
1.1.28 Carl Jung: This end is the beginning of true wisdom. (2022-05-16 05:01)

[1]Carl Jung Depth Psychology Facebook Group


Tamara Natalie Madden
It does not seem to have occurred to people that when we say “psyche” we are alluding to the densest darkness it is possible to imagine...
Carl Jung, Psychology and Religion

[2]Psychology and Religion

The numinous experience of the individuation process is, on the archaic level, the prerogative of shamans and medicine men; later, of the physician, prophet, and priest; and finally

at the civilized stage, of philosophy and religion.

The shaman's experience of sickness, torture, and death, and regeneration implies, at a higher level, the idea of being made whole through sacrifice of being changed by transubstantiation and exalted to the pneumatic man-in a word, of apotheosis.

The Mass is the summation and quintessence of a development which began many thousands of years ago and, with the progressive broadening and deepening of consciousness, gradually made the isolated experience of specifically gifted individuals the common property of a larger group.

The underlying psychic process remained, of course, hidden from view and was dramatized in the form of suitable "mysteries" and "sacraments," these being reinforced by religious teachings, exercise, meditations, and acts of sacrifice which plunge the celebrant so deeply into the sphere of the mystery that he is able to become conscious of his intimate connection with the mythic happenings.

Thus, in ancient Egypt, we see how the experience of "Osirification," originally the prerogative of the Pharaohs, gradually passed to the aristocracy and finally, towards the end of the Old Kingdom, to the single individual as well.

Similarly, the mystery religions of the Greeks, originally esoteric and not talked about, broadened out into collective experience, and at the time of the Caesars it was considered a regular sport for Roman tourists to get themselves initiated into foreign mysteries.

Christianity, after some hesitation, went a step further and made celebration of the mysteries a public institution, for, as we know, it was especially concerned to introduce as many people as possible to the experience of the mystery.

So, sooner or later, the individual could not fail to become conscious of his own transformation and of the necessary psychological conditions for this.

Such as confession and repentance of sin.

The ground was prepared for the realization that, in the mystery of transubstantiation, it was not so much a question of magical influence as the psychological processes-a realization for which the alchemists had already paved the way by putting their "opus operatum" at least on a level with the ecclesiastical mystery, and even attributing to it a cosmic significance since, by its means, the divine world-soul could be liberated from imprisonment in matter.

As I think I have shown, the "philosophical" side of alchemy is nothing less than a symbolic anticipation of certain psychological insights, and these-to judge by the example of Gerhard Dorn-were pretty far advanced by the end of the sixteenth century.

Only our intellectualized age could have been so deluded as to see in alchemy nothing but an abortive attempt at chemistry, and in the interpretative methods of modern psychology a mere "psychologizing," i.e. annihilation, of the mystery.

Just as the alchemists knew that the production of their stone was a miracle that could only happen 'Deo concedente," so the modern psychologist is aware that he can produce no

more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter.

At no point has he explained the mystery itself, thereby causing it to fade.

He has merely, in accordance with the spirit of Christian tradition, brought it a little nearer to individual consciousness, using the empirical material to set forth the individuation process and show it as an actual and experienceable fact.

To treat a metaphysical statement as a psychic process is not to say that it is “merely psychic,” as my critics assert-in the fond belief that the word “psychic” postulates something known.

It does not seem to have occurred to people that when we say “psyche” we are alluding to the densest darkness it is possible to imagine. The ethics of the researcher require him to admit where his knowledge comes to an end.

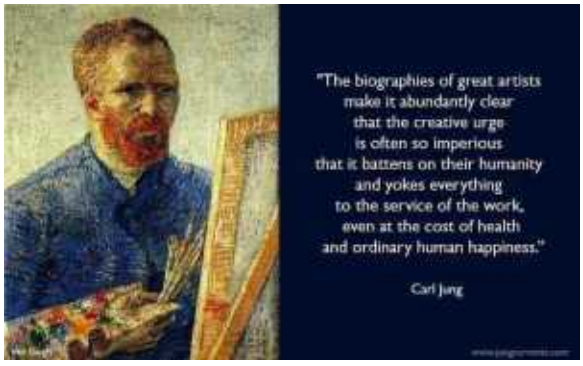
This end is the beginning of true wisdom. Carl Jung, Psychology and Religion, Transformation Symbolism in the Mass, Pages 294-296, Paragraph 448.

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_4?crid=3MU4ZQVFHFACV&dchild=1&keywords=psychology+and+religion+jung&qid=1

1.1.29 The creative urge lives and grows in him like a tree in the earth from which it draws its nourishment. (2022-05-17 03:56)

The creative urge lives and grows in him like a tree in the earth from which it draws its nourishment.

[1]Carl Jung Depth Psychology Facebook Group


"The biographies of great artists
make it abundantly clear
that the creative urge
is often so imperious
that it battens on their humanity
and yokes everything
to the service of the work,
even at the cost of health
and ordinary human happiness."
Carl Jung

[2]Spirit in Man, Art, & Literature

Analysis of artists consistently shows not only the strength of the creative impulse arising from the unconscious, but also its capricious and wilful character.

The biographies of great artists make it abundantly clear that the creative urge is often so imperious that it battens on their humanity and yokes everything to the service of the work, even at the cost of health and ordinary human happiness.

The unborn work in the psyche of the artist is a force of nature that achieves its end either with tyrannical might or with the subtle cunning of nature herself, quite regardless of the personal fate of the man who is its vehicle.

The creative urge lives and grows in him like a tree in the earth from which it draws its nourishment.

We would do well, therefore, to think of the creative process as a living thing implanted in the human psyche.

In the language of analytical psychology this living thing is an autonomous complex.

It is a split-off portion of the psyche, which leads a life of its own outside the hierarchy of consciousness.

Depending on its energy charge, it may appear either as a mere disturbance of conscious activities or as a supraordinate authority which can harness the ego to its purpose.

Accordingly, the poet who identifies with the creative process would be one who acquiesces from the start when the unconscious imperative begins to function.

But the other poet, who feels the creative force as something alien, is one who for various reasons cannot acquiesce and is thus caught unawares. Carl Jung, CW 15, Para 115

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/s?k=jung+volume+17&crid=12EP66HGOS5Y&sprefix=jung+vol%2Caps%2C193&ref=nb_sb_ss_ts-do-p_10_8

1.1.30 Ego, the word ’I,’ is proper to none but God in His oneness. (2022-05-17 05:33)

Ego, the word ’I,’ is proper to none but God in His oneness.

[1]Carl Jung Depth Psychology Facebook Group

[2]Meister Eckart - The Complete Mystical Works

SERMON SEVENTEEN (Pf 8 1, Q 28, QT 31)

EGO ELEGI VOS D E MUNDO (John 15:16)

These words which I have quoted in Latin are read today in the holy Gospel for the feast of a saint, Barnabas by name,1 who is commonly referred to in the scriptures as being an apostle.

And our Lord says, "I have chosen you, I have selected you from all the world, picked you out from the entire world and from all created things, that you should bring forth much fruit and that your fruit should remain"

(John 15:16) , for it is very delightful to bring forth fruit and for the fruit to remain, and

the fruit does remain to him who dwells in love.

At the end of this Gospel our Lord says, "Love one another as I have

ever loved you; and as my Father eternally loved me, so I have loved

you. Keep my commandments, then you will remain in my love"

(John 15:12+9-10) .

All God's commandments come from love a n d from the goodness of His nature, for if they did not come from love they would not be God's commandments.

For God's commandment is the goodness of His nature, and His nature is His goodness in His commandment.

Now, whoever dwells in the goodness of his nature, dwells in God's love: but love is without Why.

If I had a friend and loved him for benefits received and because of getting my own way, I should not be loving my friend, but myself. I ought to love my friend for his own goodness, for his virtues and for all that he is in himself.

Only then would I love my friend aright, if I loved him as I have said. It is just the same with the man abiding in God's love, seeking not his own in God or in himself or in any thing, but loving God solely for His goodness and for the goodness of His nature, and for all that He is in Himself. That is genuine love.

Love of virtue is a flower, an ornament, the mother of all virtue, of all perfection, of all blessedness, for it is God; for God is the fruit of virtues (God begets all virtues and is a fruit of the virtues), and it is this fruit that remains to man.

A man who should work for the fruit would rejoice greatly if the fruit remained with him. If a man had a vineyard or a field, and made it over to his servant to till, letting him keep the produce, at the same time giving him all that was necessary, the servant would be very pleased to have the fruits at no expense.

Thus too a man rejoices who dwells with the fruit of virtue, for he has no worries or vexations because he has relinquished himself and all things.

Now our Lord says, "Whoever abandons anything for me and for my name's sake, I will return it to him a hundredfold, with eternal life to boot" (Matt. 19:29).

But if you give it up for the sake of that hundredfold and for eternal life, you have given up nothing; even if you give it up for a thousandfold reward you are giving up nothing.

You must give up yourself, altogether give up self, and then you have really given up.

A man once came to me - it was not long ago - and told me he had given up a great

deal of property and goods, in order that he might save his soul.

Then I thought, Alas! how little and how paltry are the things you have given up.

It is blindness and folly, so long as you care a jot for what you have given up.

But if you have given up self, then you have really given up.

The man who has resigned himself is so purified that the world will have none of him.

I said here once - it was not long ago - he who is devoted to justice is taken up by justice, seized of justice, becomes one with justice.2

I once wrote in my book,3

The just man serves neither God nor creatures, for he is free, and the closer he is to justice, the closer he is to freedom, and the more he is freedom itself.

Whatever is created, is not free.

So long as there is anything at all above me, that is not God, that oppresses me, however small it may be or whatever its nature; even though it were reason and love, as long as this is something created and not God Himself, it oppresses me, for it is not free.

The unjust man is the servant of truth,4 whether he likes it or not, and he serves the world and creatures, and is a bondman of sin.

I once thought - it was not long ago -That I a m a man i s something other men share with me; that I see and hear and eat and drink, that is the same as with cattle; but that I am, that belongs to no man but myself, not to a man, not to an angel, not even to God except insofar as I am one with Him. It is one purity and one unity.

All God works, He puts into the one that is like Himself. God gives equally to all things, though their works are unequal, yet they tend in their operation to reproduce themselves.

Nature wrought in my father the work of nature.

intention was that I too should be a father as he was.

He performs all this work for the sake of his own likeness and his own image, so that his work shall be himself.

The intention is always the man.5

But when nature is shifted or hindered so as not to operate with full power, the result is woman; and when nature ceases her operation, God begins to work and create, for without women, there would be no men.

When the child is conceived in the mother’s womb, it has image, form and material be-

ing: that is the work of nature.6

That lasts for forty days and nights, and on the fortieth day God creates the soul in less than an instant, so that the soul is form and life for the body.

Now ends the work of nature with all that nature can contrive in form, image and material being.

The work of nature goes out altogether, and as nature's activity withdraws, it is fully replaced in the rational soul.

This is now a work of nature and a creation of God.

In created things - as I have said before - there is no truth.

There is something that transcends the created being of the soul, not in contact with created things, which are nothing; not even an angel has it, though he has a clear being that is pure and extensive: even that does not touch it.

It is akin to the nature of deity, it is one in itself, and has naught in common with anything.

It is a stumbling block to many a learned cleric.

is a strange and desert place, and is rather nameless than possessed of a name, and is more unknown than it is known.

you could naught yourself for an instant, indeed I say less than an instant, you would possess all that this is in itself.

But as long as you mind yourself or any thing at all, you know no more of God than my mouth knows of color or my eye of taste: so little do you know or discern what God is.

Now Plato, that great priesr7 begins to speak and would discourse on weighty matters. speaks of something pure that is not in the world, it is neither in the world not out of the world, neither in time nor in eternity, having neither inside nor outside.

Out of this God, the eternal Father, derives the plenitude and depth of all His Deity.

This He bears here in His only-begotten Son, so that we are that very Son, and His birth is His indwelling and His indwelling is His birth.

It remains ever the One, that continually wells up in itself.

Ego, the word 'I,' is proper to none but God in His oneness. Vos, this word means 'you,' that you are one in unity, so that ego and vos, I and you, stand for unity.

That we may be this same unity and remain this unity, may God help us.

Amen. 129-132

Notes

1 . June ll.

2 . See Sermon 1 6 .

1. What book this was is unknown.
2. Quint has restored the MS reading wiirheit, instead of Pfeiffer’s conjecture unwiirheit: Eckhart means that the unjust man cannot help serving truth.

1. Woman was considered an ’incomplete man.’
2. Nature is conceived as the handmaid of God. She can make the body, but not

the soul.

1. Cassiodorus called Plato the ’theologian,’ Aristotle the ’logician’ (Q).

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_4?crid=2ZGQ3BYKVYJRW&keywords=meister+eckhart&qid=1652780945&s=books&spr

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1.1.31 Carl Jung: And it was Brigitta of Sweden who helped me to gain insight. (2022-05-18 06:09)

Carl Jung: And it was Brigitta of Sweden who helped me to gain insight.

[1]Letters Volume I

To Hans Schmid

Dear friend, 6 November 1915

In the meantime, and after long reflection, the problem of resistance to understanding has clarified itself for me.

And it was Brigitta of Sweden (1303-1373) who helped me to gain insight.

In a vision she saw the devil, who spoke with God and had the following to say about the psychology of devils:

"Their belly is so swollen because their greed was boundless, for they filled themselves and were not sated, and so great was their greed that, had they but been able to gain the whole world, they would gladly have exerted themselves, and would moreover have desired to reign in heaven.

A like greed is mine.

Could I but win all the souls in heaven and on earth and in purgatory, I would gladly snatch them."

So the devil is the devourer. Understanding = comprehendere and is likewise a devouring.

Understanding swallows you up.

But one should not let oneself be swallowed if one is not minded to play the hero’s role, unless it be that one really is a hero who can overpower the monster from within.

And the understander in turn must be willing to play the role of Fafner and devour indigestible heroes.

It is therefore better not to "understand" people who might be heroes, because the same fate

might befall oneself.

One can be destroyed by them.

In wanting to understand, ethical and human as it sounds, there lurks the devil’s will, which though not at first perceptible to me, is perceptible to the other.

Understanding is a fearfully binding power, at times a veritable murder of the soul as soon as it flattens out vitally important differences.

The core of the individual is a mystery of life, which is snuffed out when it is "grasped."

That is why symbols want to be mysterious; they are not so merely because what is at the bottom of them cannot be clearly apprehended.

The symbol wants to guard against Freudian interpretations, which are indeed such pseudo-truths that they never lack for effect.

With our patients "analytical" understanding has a wholesomely destructive effect, like a corrosive or thermocautery, but is banefully destructive on sound tissue.

It is a technique we have learnt from the devil, always destructive, but useful where de-struction is necessary.

But one can commit no greater mistake than to apply the principles of this technique to an analysed psychology.

More than that, all understanding in general, which is a conformity with general points of view, has the diabolical element in it and kills.

It is a wrenching of another life out of its own course, forcing it into a strange one in which it cannot live.

Therefore, in the later stages of analysis, we must help people towards those hidden and unlockable symbols, where the germ lies hidden like the tender seed in the hard shell.

There should truly be no understanding in this regard, even if one were possible.

But if understanding is general and manifestly possible, then the symbol is ripe for de-struction, as it no longer conceals the seed which is about to break from that shell.

I now understand a dream I once had, which made a great impression on me: I was standing in my garden and had dug open a rich spring of water that gushed forth.

Then I had to dig another deep hole, where I collected all the water and conducted it back into the depths of the earth again.

So is healing given to us in the unlockable and ineffable symbol, for it prevents the devil from swallowing up the seed of life.

The menacing and dangerous thing about analysis is that the individual is apparently understood: the devil eats his soul away, which naked and exposed, robbed of its protecting shell, was born like a child into the light.

That is the dragon, the murderer, that always threatens the newborn divine child.

He must be hidden once more from the "understanding" of humanity.

True understanding seems to be one which does not understand, yet lives and works.

Once when Ludwig the Saint visited the holy Aegidius incognito, and as the two, who did not know each other, came face to face, they both fell to their knees before each other, embraced and kissed-and spoke no word together.

Their gods recognized each other, and their human parts followed.

We must understand the divinity within us, but not the other, so far as he is able to go by himself and understand himself.

The patient we must understand, for he needs the corrosive medicine.

We should bless our blindness for the mysteries of the other; it shields us from devilish deeds of violence.

We should be connivers at our own mysteries, but veil our eyes chastely before the mystery of the other, so far as, being unable to understand himself, he does not need the "understanding" of others. [UNSIGNED] Carl Jung, Letters Vol. I, Page 30-32

1. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=30ENIO6OXC1P9&dchild=1&keywords=jung+letters+volume+1&qid=1608117050&sprefix=jun

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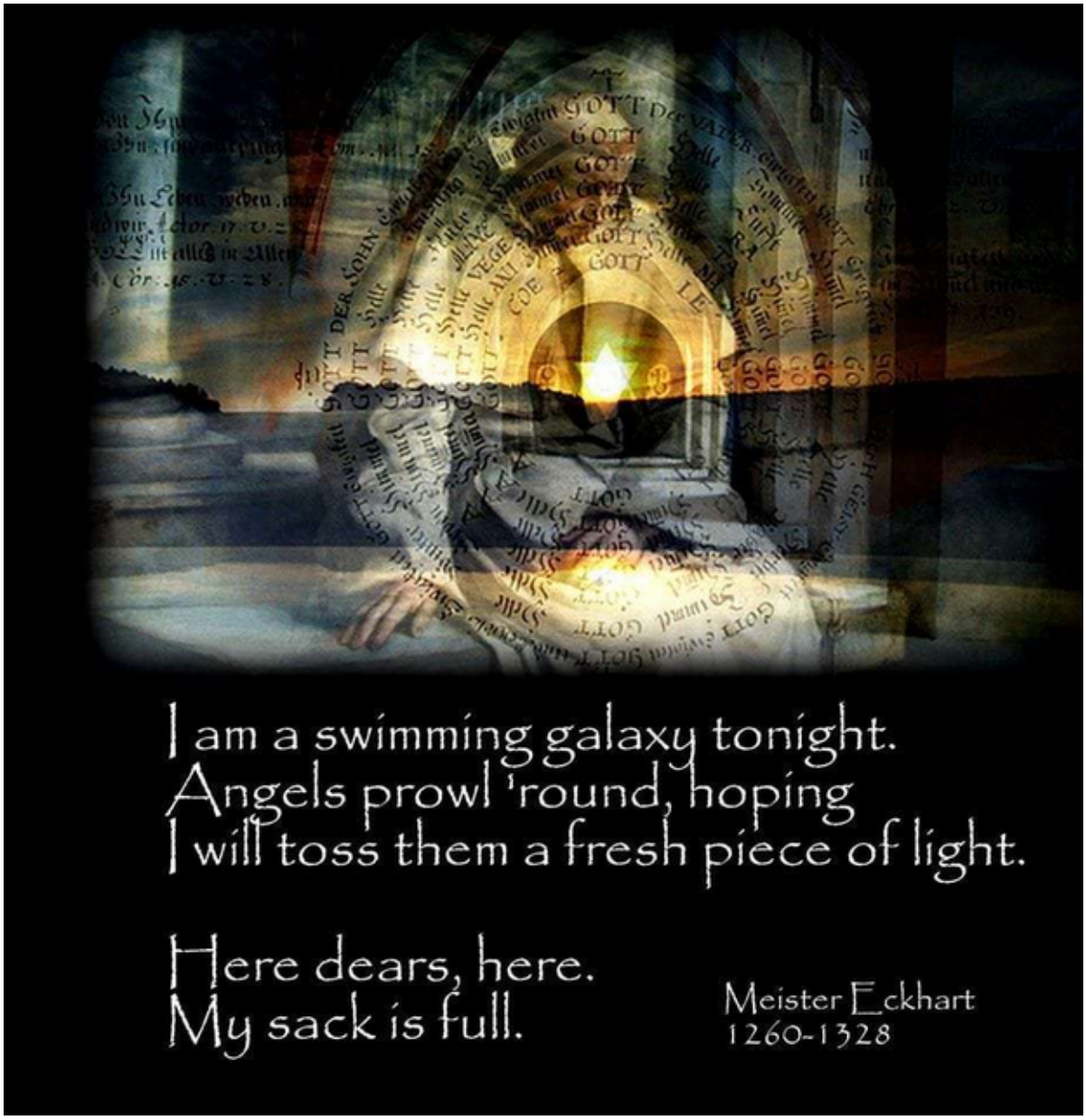
1.1.32 God creates in the inmost part of the soul. (2022-05-18 07:20)

God creates in the inmost part of the soul.

[1]Carl Jung Depth Psychology Facebook Group


I am a swimming galaxy tonight.
Angels prowl 'round, hoping
I will toss them a fresh piece of light.
Here dears, here.
My sack is full.
Meister Eckhart
1260-1328

[2]Meister Eckart - The Complete Mystical Works

SERMON EIGHTEEN (Q 30, Pf 66)

PRAEDICA VERBUM, VIGILA, IN OMNIBUS LABORA (2 Timothy 4 : 2)

We read a text today and tomorrow for my lord St. Dominic, 1 which St. Paul writes in the epistle, and in German it means "Speak the Word, publish it, proclaim it, bring it forth and propagate it."

It is a remarkable thing that anything should pour forth and yet remain within.

That the Word should pour forth and still remain within is very wonderful;2 that all creatures should pour forth and remain within is very wonderful; what God has given and has promised to give is most wonderful, incomprehensible, incredible.

And that is right so, for if it were comprehensible and credible, it would not be fitting.

God is in all things.

The more He is in things, the more He is out of things: the more in, the more out, and the more out, the more in.

I have often said, God is creating the whole world now this instant.

Everything God made six thousand years ago and more when He made this world, God is creating now all at once.

God is in all things; but as God is divine and intelligible, so God is nowhere so truly as in the soul, and in the angels if you will, in the inmost soul, in the summit of the soul.

And when I say the inmost, I mean the highest, and when I say the highest, I mean the inmost part of the soul. In the inmost and the highest part of the soul - there I mean them both together in one.

Where time never entered, where no image ever shone in, in the inmost and highest part of the soul, God is creating the whole world.

All that God created six thousand years ago, when He made the world, and all that God will create in the next thousand years, if the world lasts so long, is being wrought by God in the inmost recesses, at the apex of the soul.

All that is past, all that is present and all that is to come, God creates in the inmost part of the soul.

All that God works in all the saints, that He works in the inmost part of the soul.

The Father bears His son in the inmost part of the soul, and bears you with his only-begotten Son, no less.

If I am to be the Son, then I must be Son in the same essence as that in which he is Son, and not otherwise.

If I am to be a man, I cannot be a man in the essence of an animal.

But if I am to be this man, then I must be this man in this essence.

Now St. John says, "You are the children of God" (1 John 3:1).

"Speak the Word, tell it abroad, pronounce it, bring forth and propagate the Word."

"Tell it forth!"

What is spoken in from without is gross, but that Word is spoken within.

"Tell it forth! " implies that you have it within you. The prophet says, "God spoke one, and I heard two" (Ps. 6112) .

That is true: God spoke but once. His utterance is but one.

In His Word He speaks His Son and the Holy Ghost and all creatures, which are all but one utterance in God.

But the prophet says, ’I heard two,’ that is, I heard God and creatures.

There where God speaks it, it is God, but here it is creature.

People think God only became man there, but that is not true, for God became man here as well as there,3 and the reason why He became man was that He might bear you as His only-begotten Son, no less.

Yesterday I sat in a certain place and quoted a text from the Lord’s Prayer, which is "Thy will be done."

But it would be better to say, "Let will be thine, "4 for what the Lord’s Prayer means is that my will should become His, that I should become He.

This text means two things.

One is ’Be asleep to all things,’ that is, to know nothing of time or creatures or images.

The masters declare that if a man truly slept for a hundred years, he would have no knowledge of creatures, he would know nothing of time or of images - and then you would understand what God wrought in you.

Therefore it says in the Book of Love, "I sleep but my heart wakes" (Song 5:2).

And so, when all creatures are asleep in you, you can know what God works in you.5

The words "Labor in all things" (2 Tim. 4:5) has three meanings.

It means ’Turn all things to your advantage,’ that is, see God in all things, for God is in all things.

St. Augustine says God made all things, not that He might let them come into existence while He went His way, but He stayed in them.

People imagine they have more if they have things together with God than if they have

God without the things.

That is wrong, for all things with God are no more than God alone.

Anyone who thought that if he had the Son and the Father with him he had more than if he had the Son without the Father would be wrong.

For the Father with the Son is no more than the Son alone, and the Son with the Father is no more than the Father alone.

Therefore, accept God in all things, and that is a sign that He has born you as His only-begotten Son, no less.

The second sense of "Turn all things to your advantage" is" Love

God above all things and your neighbor as yourself" (Luke 10:27).

This is a commandment from God.

But I say it is not only a commandment, but it is also what God has given and has promised to give.

And if you love a hundred marks more in yourself than in another, you are wrong.

If you prefer one person to another, that is wrong; if you love your father and mother and yourself more than another, that is wrong; if you love blessedness for yourself more than for another, that is wrong.

"God bless us! What are you saying? Should I not love blessedness for myself more than for another?"

There are many learned folk who cannot grasp this, and it seems hard to them, but it is not hard, it is quite easy.

See, nature has two purposes for every member to fulfil in every man.

The first purpose of its activities is that it should serve the body as a whole, and after that, each particular member separately, just like itself and no less than itself, not being concerned in its activities for itself any more than for any other member.

All the more should this apply to grace! God should be a rule and a foundation of your love.

The first object of your love should be God alone, and after that your neighbor as yourself, and no less than yourself.

And if you love blessedness in yourself more than in another, that is wrong; for if you love blessedness in yourself more than in another, you love yourself; and if you love yourself, then God is not your sole love, and that is wrong.

For, if you love the blessedness in St. Peter and St. Paul as much as in yourself, then you will possess the same blessedness that they have.

And if you love the blessedness in the angels as much as in yourself, and if you love the blessedness in our Lady as much as in yourself, you will enjoy in truth the same blessedness that they do; it will be yours as much as theirs.

Hence it says in the Book of Wisdom, "He made him like His saints" (Sir. 45:2).

The third sense of "Turn all things to your advantage" is "Love God equally in all things," that is, Love God in all things equally: Love God as much in poverty as in riches, love Him as much in sickness as in health; love Him as much in temptation as without temptation, love Him as much in suffering as without suffering.

Indeed, the greater the suffering, the lighter the suffering, just as with two buckets: the heavier the one, the lighter the other, and the more a man gives up the easier it is to give up.

A man who loves God could give up the whole world as easily as an egg.

The more he gives up, the easier it is to give up, as it was with the Apostles: the more they had to suffer, the easier it was to bear.

"Labor in all things" means When you stand on manifold things and not on bare, pure, simple being, let this be your labor, strive in all things, and fulfil your service.

This means as much as" Lift up your head ! " which has two meanings.

The first is: Put off all that is your own, and make yourself over to God.

Then God will be your own, just as He is His own, and He will be God to you just as He is God to Himself, no less.

What is mine I have from nobody, but if I have from another, it is not mine but belongs to him from whom I got it.

The second meaning of "Lift up your head" is "Direct all your works to God."

There are many who cannot understand this, and this does not surprise me, for he who would understand this must be very detached and raised above all things.

That we may attain to this perfection, may God help us.

Amen. Meister Eckhart, The Complete Works, Page 133-136

Notes

1 . August 5 .

1. See Sermon 17, at end.
2. 'There' refers to the historical birth of Jesus, 'here' to the birth of Christ in the soul. (Q).
3. This is Eckhart's own particular rendering of fiat voluntas tua.
4. 'God's working' seems to be the second meaning. But Quint considers the second meaning is what follows.

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_4?crid=2UHOCB8GYZBSY&keywords=meister+eckhart&qid=1652872709&s=books&spr

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1.1.33 Carl Jung: To reach the goal of synthesis... (2022-05-19 04:35)

Carl Jung: To reach the goal of synthesis...

[1]Carl Jung Depth Psychology Facebook Group

"The process of individuation is a process of inner growth to which one is tied – one cannot get away from it. If you say no to it and to do not accept it, then, since you are not in it, it grows against you."

Tamara Natalie Madden
The individual in his dissociated state needs a directing and ordering principle...
Carl Jung, The Undiscovered Self

[2]Undiscovered Self

Just as the chaotic movements of the crowd, all ending in mutual frustration, are impelled in a definite direction by a dictatorial will, so the individual in his dissociated state needs a directing and ordering principle.

Ego-consciousness would like to let its own will play this role, but overlooks the existence of powerful unconscious factors which thwart its intentions.

If it wants to reach the goal of synthesis, it must first get to know the nature of these factors.

It must experience them, or else it must possess a numinous symbol that expresses them and conduces to synthesis.

A religious symbol that comprehends and visibly represents what is seeking expression in modern man could probably do this; but our conception of the Christian symbol to date has certainly not been able to do so.

On the contrary, that frightful world split runs right through the domains of the “Christian” white man, and our Christian outlook on life has proved powerless to prevent the recrudescence of an archaic social order like communism. Carl Jung, Undiscovered Self, Page 43-44

1. https://www.facebook.com/groups/56536297291/

2. https://smile.amazon.com/Undiscovered-Self-Symbols-Interpretation-Extracts/dp/0691150516/ref=sr_1_1?crid=UYMVGYT512DB&keywords=jung+undiscovered+self&qid=165295

1.1.34 Alan Watts: I found Jung an even greater, more intuitive, more humorous,... (2022-05-20 04:04)

Alan Watts: I found Jung an even greater, more intuitive, more humorous,...

[1]Carl Jung Depth Psychology Facebook Group

[2]Alan Watts - In My Own Way

Alan Watts meets Carl Jung and they discuss the unconscious

Some days later I went out to Jung’s home at Küsnacht and met the old master in his summerhouse on the edge of the lake, where we talked for two hours about everything from Sanskrit words for the unconscious to the sex life of swans.

I found Jung an even greater, more intuitive, more humorous, and deeper person than I had expected from his writings.

He asked me how I was getting along at the Institute, and was careful to explain that he himself was not a Jungian and that he had had no intention of promulgating a particular system of psychotherapy.

He had simply followed his intuition and written down his findings as they came along, never intending that his concepts should be more than heuristic devices in a work where the

living individual counts for more than any technique.

As our conversation turned to his interest in Oriental philosophy, he told me of his difficulty in finding any term in Hindu or Buddhist philosophy exactly parallel to the idea of the unconscious.

I suggested that the nearest thing would be the Mahayanist term alaya-vijñana, the "store-consciousness," which, somewhat like his collective unconscious, was the supra-Supra-Supra-individual origin of those archetypal forms or concepts which we use in making sense of the universe.

I pointed out that Suzuki had sometimes used the phrase "the unconscious" in a very different way, to translate the Japanese mushin ("no-mind") which, so far from being unconscious, was a highly aware unself consciousness.

He was so open, eager, and twinkly-eyed in his comments and questions that I had the temerity to tell him that I thought the very term "the unconscious" was unfortunate, and went into the whole linguistic problem of using nouns for processes and having verbs caused by subjects.

I said that I thought he was confusing things by considering the ego the center of consciousness because, even sticking to his own terminology and the noun-verb system of grammar, he would surely have to say that consciousness was a function of the unconscious, and that therefore you couldn't very well call it "unconscious."

The difficulty was rather that the light of consciousness doesn't illumine its own source; that it is a scanning process, like a thin beam, which can only focus on one small area at a time—and how could we call to memory things we had never noticed unless the unconscious were in some way conscious apart from the scanning beam?

He seemed intensely interested in this, probably because, as I understood, he had rather recently had his own experience of cosmic consciousness transcending the ego (this inelegant terminology is only for shorthand), which he mentions at the end of Memories, Dreams, Reflections.

The discussion of linguistics and scanning led us into the subject of the influence of communications theory and computer mechanics on American psychology—a question raised still more fully a few days later in a conversation with Professor Benedetti of Basel.

Jung, Benedetti, Boss, and several others had the feeling that American psychology had always a tendency to be brashly mechanical and lacking in those "finer feelings" which Europeans commonly accuse Americans of ignoring.

I interposed, however, that those who made really thorough studies of mechanical analogues of the mind, such as Bateson and Wiener, were the first to recognize their limitations.

Several years later I could have cited the case of John Lilly, who went so deeply into the computer analogy, and with such a gifted intellect, that he came to a ne plus ultra of intellectual formulation and had to save his sanity by passing into occultism, though keeping his scientific wits very much about him.4

But Jung could have predicted the uncritical “Uprush of unconscious contents” which now both fascinates and confuses American youth as an inevitable reaction to the cult of conscious control in technology and behaviorism.

When it was time for me to leave we walked out of the summerhouse and looked at the swans on the lake.

“Isn’t it true,” I asked, “that swans are monogamous?”

“Oh yes,” he said, “but there’s a funny thing about their mating for the first time. They invariably begin by picking a fight until they discover what they are supposed to be doing. “Yes,” he added, “the swans here have been of great help to some of my female homosexual patients.”

Thinking back, I am trying to remember what Jung told me, for I was tremendously impressed by his warmth, his intelligence, and his sense of fun.

But I realize that he spent almost the whole time asking questions, which was natural for a great psychotherapist.

The same kind of thing happened when my friend Margaret Tilly, the San Francisco pianist, went to him to discuss therapy with music.

He asked her to go straight ahead with the therapy, using him as the patient.

Shortly afterwards, Jung’s daughter said to Margaret, “Perhaps you don’t realize that you did something very important for me and my father. I have always loved music, but he has never understood it, and this was a barrier between us. Your coming has changed all that, and I don’t know how to thank you.” Watts, Alan. In My Own Way: An Autobiography (pp. 318-321).

1. https://www.facebook.com/groups/56536297291/

2. https://smile.amazon.com/In-My-Own-Way-Alan-Watts-audiobook/dp/B07PH2L7NH/ref=sr_1_1?crid=2UW4RYK1O0F8X&keywords=alan+watts+my+way&qid=1653037565&sprefix=alan+w

1.1.35 How does the inferior function connect with the collective evil? (2022-05-21 04:18)

How does the inferior function connect with the collective evil?

[1]Carl Jung Depth Psychology Facebook Group

The little open door of each individual's
inferior function is what contributes to
the sum of collective evil in the world.
Marie-Louise von Franz

Question: How does the inferior function connect with the collective evil?

Von Franz: As long as you do not really get into this stage there remains what I call the devil in the corner.

This is only the personal devil, the personal inferiority of an individual, but with it collective evil comes in as well.

The little open door of each individual's inferior function is what contributes to the sum of collective evil in the world.

You could observe that very easily in Germany when the devil slowly took over the situation in the Nazi movement.

Every German I knew at that time who fell for Nazism did so on account of his inferior function.

The feeling type got caught by the stupid arguments of the party doctrine; the intuitive type got caught by his dependence on money.

He could not give up his job and did not see how he could deal with the money problem, so he had to stay in it despite the fact that he did not agree, and so on.

The inferior function was in each personal realm the door where some of this collective evil could accumulate.

Or, you could say that each one who had not worked on his inferior function contributed to this general disaster – in a small way – but the sum of millions of inferior functions consti-

tutes an enormous devil!

Propaganda against the Jews was very cleverly made up in that respect.

For example, the Jews were insulted as being destructive intellectuals, which completely convinced all the feeling types – a projection of inferior thinking.

Or they were accused of being reckless moneymakers; that completely convinced the intuitive, for they were his inferior sensation, and now one knew where the devil was.

The propaganda used the ordinary suspicions that people had against others on account of their inferior function.

So you can say that behind each individual the fourth function is not just a little kind of deficiency; the sum of these is really responsible for a tremendous amount of trouble.

Marie-Louise von Franz, Lectures on Jung's Typology, Page 122-123

1. https://www.facebook.com/groups/56536297291/

1.1.36 Carl Jung: You too are infected with this collective sickness. (2022-05-21 05:20)

Carl Jung: You too are infected with this collective sickness.

Therefore away with your crude and vulgar desirousness, which childishly and shortsightedly sees only goals within its own narrow horizon.

Admittedly sulphur is a vital spirit, a "Yetser Ha-ra," an evil spirit of passion, though like this an active element; useful as it is at times, it is an obstacle between you and your goal.

The water of your interest is not pure, it is poisoned by the leprosy of desirousness which is the common ill.

You too are infected with this collective sickness.

Therefore bethink you for once, "extrahe cogitationem," and consider:

What is behind all this desirousness?

A thirsting for the eternal, which as you see can never be satisfied with the best because it is "Hades" in whose honour the desirous "go mad and rave."

The more you cling to that which all the world desires, the more you are Everyman, who has not yet discovered himself and stumbles through the world like a blind man leading the blind with somnambulistic certainty into the ditch.

Everyman is always a multitude. Cleanse your interest of that collective sulphur which clings to all like a leprosy.

For desire only burns in order to burn itself out, and in and from this fire arises the true living spirit which generates life according to its own laws, and is not blinded by the shortsightedness of our intentions or the crude presumption of our superstitious belief in the will.

Goethe says . . .

That livingness I praise

Which longs for flaming death.

This means burning in your own fire and not being like a comet or a flashing beacon, showing others the right way but not knowing it yourself.

The unconscious demands your interest for its own sake and wants to be accepted for what it is.

Once the existence of this opposite is accepted, the ego can and should come to terms with its demands. Unless the content given you by the unconscious is acknowledged, its compensatory effect is not only nullified but actually changes into its opposite, as it then tries

to realize itself literally and concretely.

and thou wilt have in thy power

the Fount of the Knight of Tresunt

whose waters are rightfully

. dedicated to the maiden Diana.

The fountain of Bernardus Trevisanus is the bath of renewal that was mentioned earlier.

The ever-flowing fountain expresses a continual flow of interest toward the unconscious, a kind of constant attention or "religio," which might also be called devotion.

The crossing of unconscious contents into consciousness is thus made considerably easier, and this is bound to benefit the psychic balance in the long run.

Diana as the numen and nymph of this spring is an excellent formulation of the figure we know as the anima.

If attention is directed to the unconscious, the unconscious will yield up its contents, and these in turn will fructify the conscious like a fountain of living water.

For consciousness is just as arid as the unconscious if the two halves of our psychic life are separated.

Worthless is this thief, armed

with the malignity of arsenic,

from whom the winged youth

fleeth, shuddering. Carl Jung, CW 14, Para 192-193

1. https://smile.amazon.com/Mysterium-Coniunctionis-Collected-Works-Vol-14/dp/0691018162/ref=sr_1_1?crid=314CPPGXFAR1L&dchild=1&keywords=jung+mysterium+coniunction

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1.1.37 Carl Jung: To be, and to enjoy your being, you need death, (2022-05-22 04:21)

Carl Jung: To be, and to enjoy your being, you need death,

[1]Carl Jung Depth Psychology Facebook Group

[2]Red Book

Joy at the smallest things comes to you only when you have accepted death.

But if you look out greedily for all that you could still live, then nothing is great enough for your pleasure, and the smallest things that continue to surround you are no longer a joy.

Therefore I behold death, since it teaches me how to live.

If you accept death, it is altogether like a frosty night and an anxious misgiving, but a frosty night in a vineyard full of sweet grapes.

You will soon take pleasure in your wealth. Death ripens.

One needs death to be able to harvest the fruit.

Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning.

To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung; Red Book, Page 275

1. https://www.facebook.com/groups/56536297291/

2. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=1A3KHWH4IWXQS&dchild=1&keywords=jung+red+book+readers+edition&qid=1605611128&spre

1.1.38 Children are not half as stupid as we imagine. They notice only too well what is genuine and what is not. (2022-05-23 04:40)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

"In every adult there lurks a child
— an eternal child, something that
is always becoming, is never
completed, and calls for unceasing
care, attention, and education.
That is the part of the personality
which wants to develop and
become whole." — C. G. Jung
Connecting clients and therapists worldwide since 2011.
JUNGIAN ONLINE

[2]Development of Personality

The fact is that the high ideal of educating the personality is not for children: for what is usually meant by personality—a well-rounded psychic whole that is capable of resistance and abounding in energy—is an adult ideal.

It is only in an age like ours, when the individual is unconscious of the problems of adult life, or—what is worse—when he consciously shirks them, that people could wish to foist this ideal on to childhood.

I suspect our contemporary pedagogical and psychological enthusiasm for the child of dishonourable intentions: we talk about the child, but we should mean the child in the adult.

For in every adult there lurks a child—an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education.

That is the part of the human personality which wants to develop and become whole.

But the man of today is far indeed from this wholeness.

Dimly suspecting his own deficiencies, he seizes upon child education and fervently devotes himself to child psychology, fondly supposing that something must have gone wrong in his own upbringing and childhood development that can be weeded out in the next generation.

This intention is highly commendable, but comes to grief on the psychological fact that we cannot correct in a child a fault that we ourselves still commit.

Children are not half as stupid as we imagine.

They notice only too well what is genuine and what is not.

Hans Andersen's story of the emperor's clothes contains a perennial truth.

How many parents have come to me with the laudable intention of sparing their children the unhappy experiences they had to go through in their own childhood!

And when I ask, "Are you quite sure you have overcome these mistakes yourself?" they are firmly convinced that the damage has long since been repaired.

In actual fact it has not.

If as children they were brought up too strictly, then they spoil their own children with a tolerance bordering on bad taste; if certain matters were painfully concealed from them in childhood, these are revealed with a lack of reticence that is just as painful.

They have merely gone to the opposite extreme, the strongest evidence for the tragic survival of the old sin—a fact which has altogether escaped them. Carl Jung, CW 17, Para 286

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Collected-Works-Jung-Vol-Development/dp/0691018383/ref=sr_1_2?crid=C216ZM290SXA&dchild=1&keywords=jung+vol+17&qid=1608720076&sprefix=ju

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1.1.39 Marion Woodman Books (2022-05-24 04:05)

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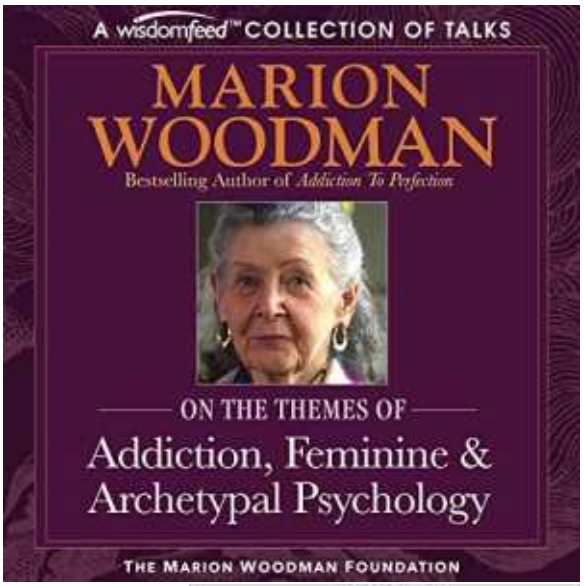
[1]Marion Woodman Books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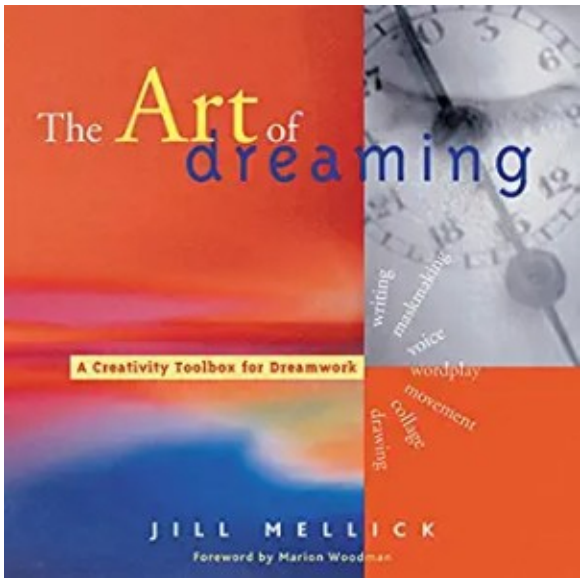

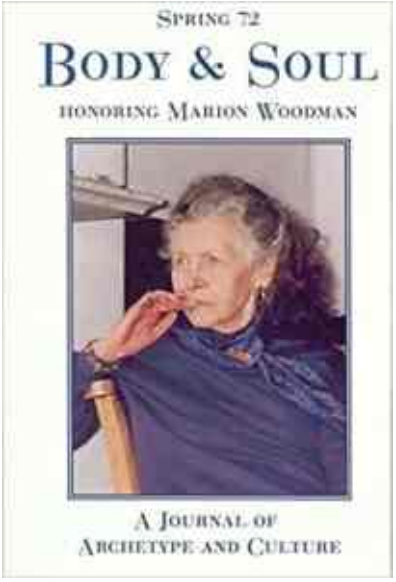

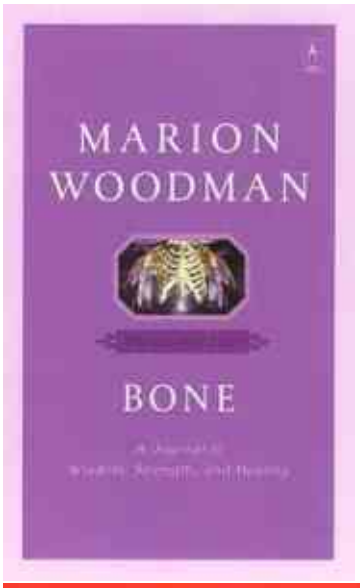
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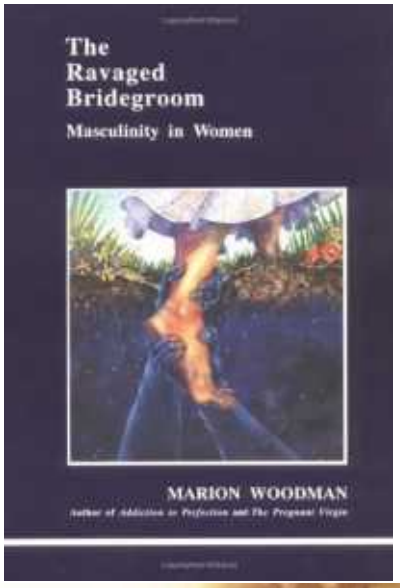
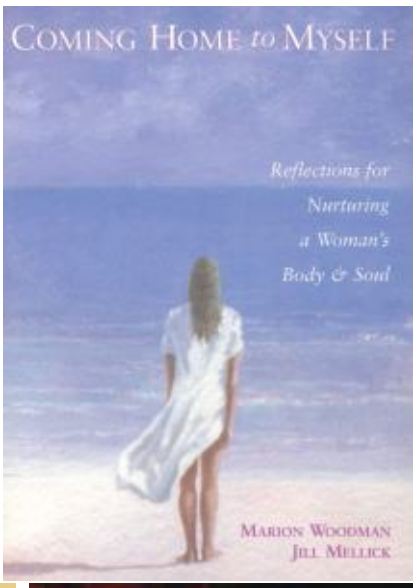
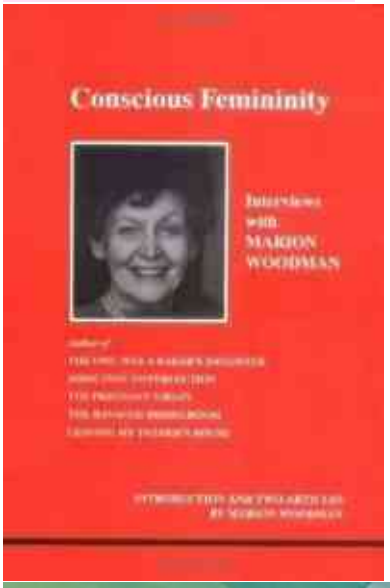
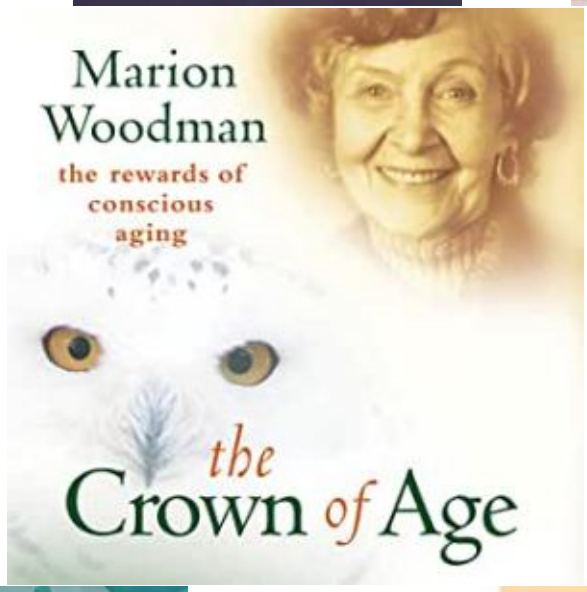

The
Ravaged
Bridegroom
Masculinity in Women
MARION WOODMAN


COMING HOME to MYSELF
Reflections for
Nurturing
a Woman's
Body & Soul
MARION WOODMAN
JILL MELLICK


Conscious Femininity
Interviews
with
MARION
WOODMAN


Marion
Woodman
the rewards of
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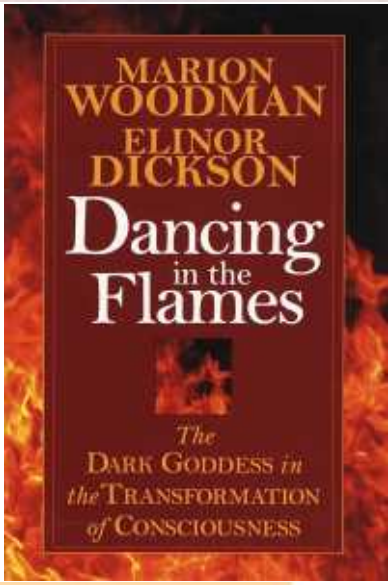
aging
the
Crown of Age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ELINOR
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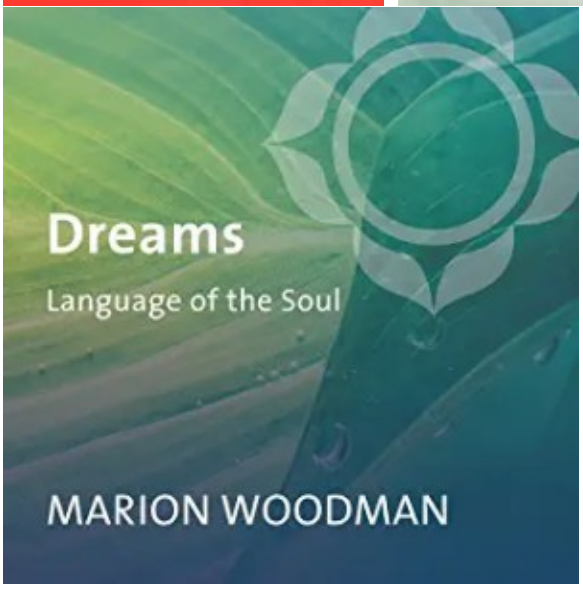
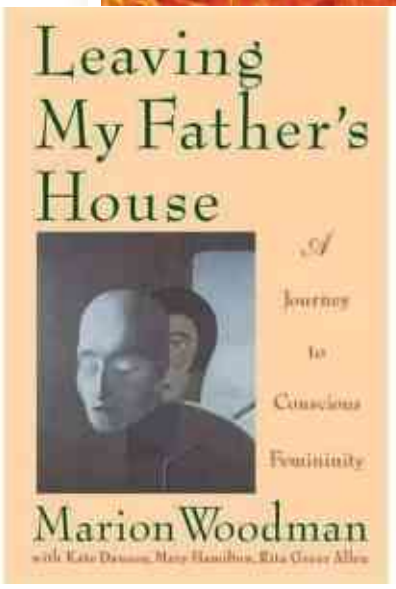
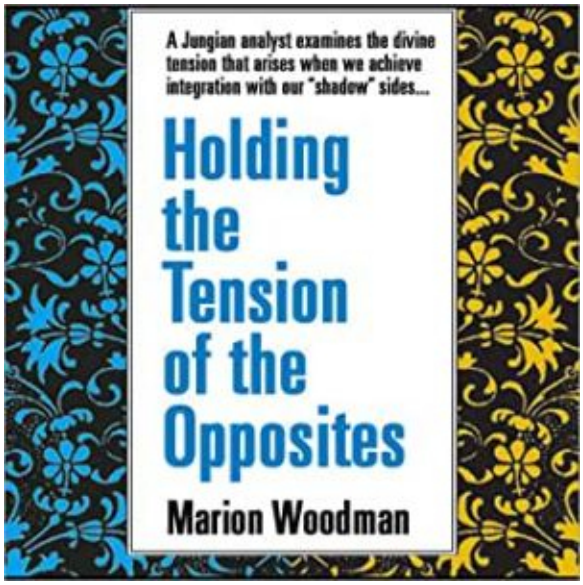
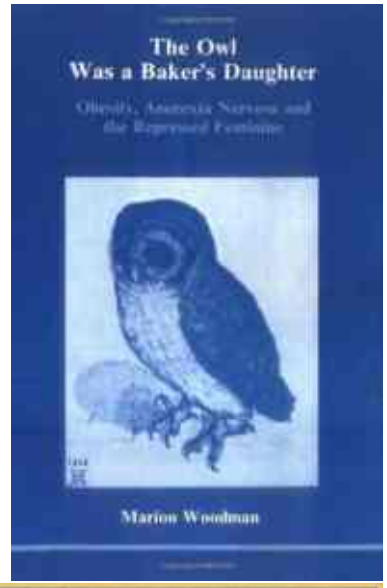
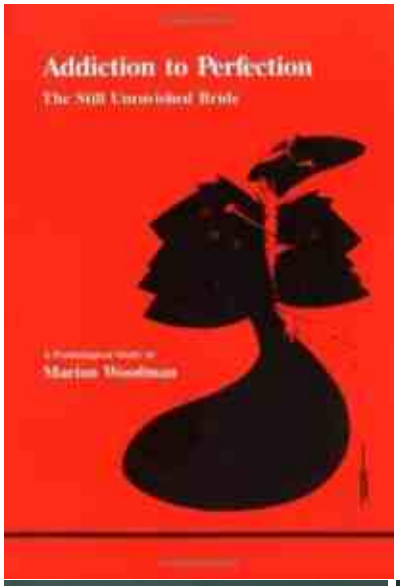
Dancing
in the
Flames
The
DARK GODDESS in
the TRANSFORMATION
of CONSCIOUSNESS


Dreams
Language of the Soul
MARION WOODMAN


Leaving
My Father's
House
A
Journey
to
Conscious
Femininity
Marion Woodman


A Jungian analyst examines the divine tension that arises when we achieve integration with our "shadow" sides...
Holding the Tension of the Opposites
Marion Woodman


The Owl Was a Baker's Daughter
Marion Woodman


Addiction to Perfection
The Still Unmissed Bride

The Pregnant Virgin
A Process of Psychological Transformation
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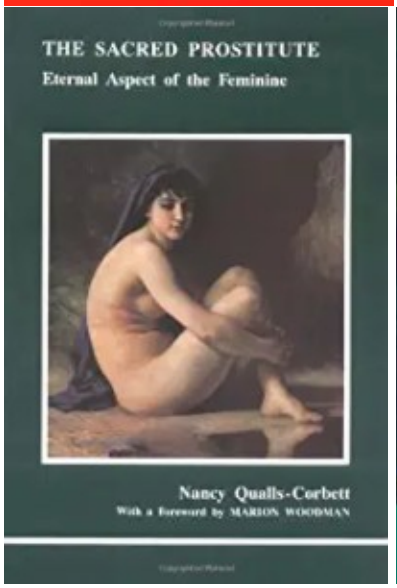
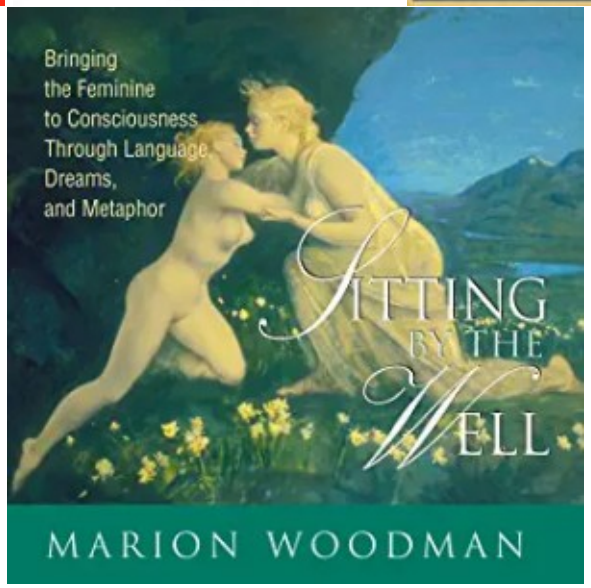
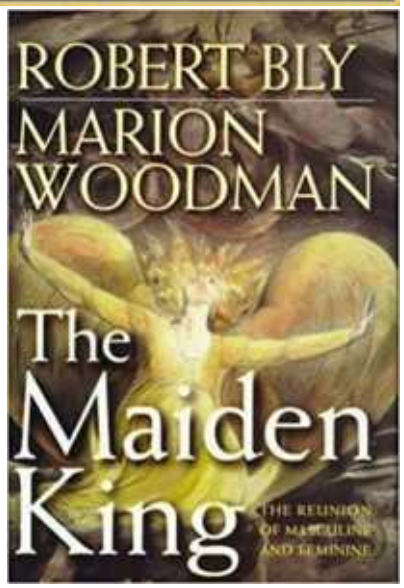
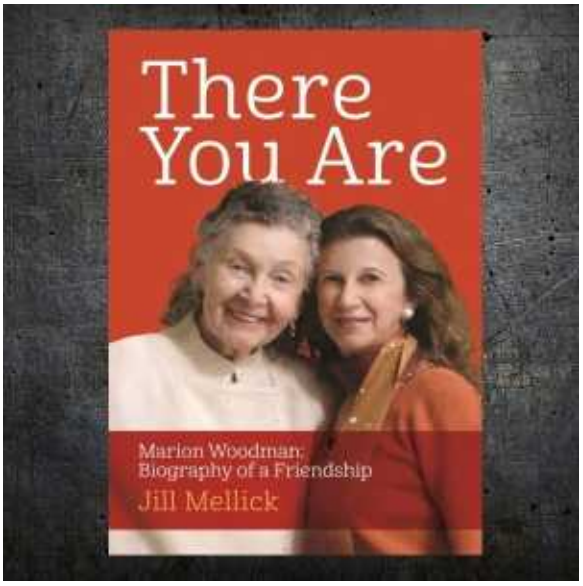

THE SACRED PROSTITUTE
Eternal Aspect of the Feminine
Nancy Qualls-Corbett
With a Foreword by MARION WOODMAN


Bringing the Feminine to Consciousness Through Language Dreams, and Metaphor
Sitting by the Well
MARION WOODMAN


ROBERT BLY
MARION WOODMAN
The Maiden King



1. https://smile.amazon.com/s?k=marion+woodman&i=stripbooks&crid=BG9F7HSVFLHU&sprefix=marion+woodm%2Cstripbooks%2C97&ref=nb_sb_ss_c_2_12_ts-doa-p

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1.1.40 Carl Jung: Often enough they hesitate to listen to the voice. (2022-05-24 04:38)

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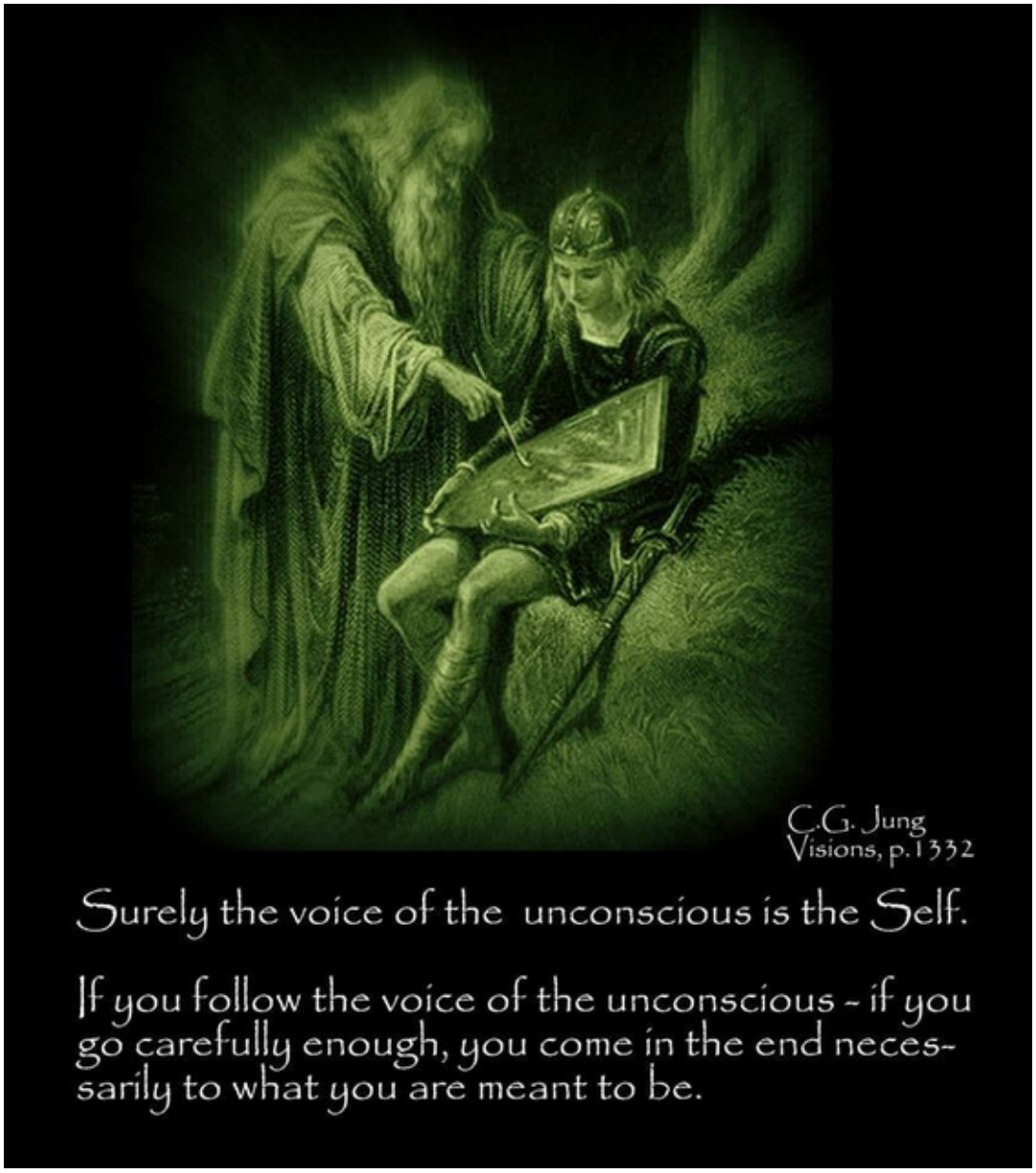
[1]Carl Jung Depth Psychology Facebook Group


C.G. Jung
Visions, p.1332
Surely the voice of the unconscious is the Self.
If you follow the voice of the unconscious - if you go carefully enough, you come in the end necessarily to what you are meant to be.

[2]Psychology and Religion

There are any amount of magical rites that exist for the sole purpose of erecting a defence against the unexpected, dangerous tendencies of the unconscious.

The peculiar fact that the dream is a divine voice and messenger and yet an unending source of trouble does not disturb the primitive mind in the least.

We find obvious remnants of this primitive thinking in the psychology of the Hebrew prophets.

Often enough they hesitate to listen to the voice.

And it was, we must admit, rather hard on a pious man like Hosea to marry a harlot in order to obey the Lord’s command. Since the dawn of humanity there has been a marked tendency to limit this unruly and arbitrary "supernatural" influence by means of definite forms and laws.

And this process has continued throughout history in the form of a multiplication of rites, institutions, and beliefs.

During the last two thousand years we find the institution of the Christian Church taking over a mediating and protective function between these influences and man.

It is not denied in medieval ecclesiastical writings that a divine influx may occur in dreams, but this view is not exactly encouraged, and the Church reserves the right to decide whether a revelation is to be considered authentic or not.

In spite of the Church’s recognition that certain dreams are sent by God, she is disinclined, and even averse, to any serious concern with dreams, while admitting that some might conceivably contain an immediate revelation.

Thus the change of mental attitude that has taken place in recent centuries is, from this point of view at least, not wholly unwelcome to the Church, because it effectively discouraged the earlier introspective attitude which favoured a serious consideration of dreams and inner experiences. Carl Jung, CW 11, Parra 32

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Psychology-Religion-Terry-Lectures-Gustav/dp/0300001371/ref=sr_1_1?crid=14WRWL5KVVMTE&dchild=1&keywords=jung+and+religion&qid=160787041

1.1.41 The Wounded Jung: Effects of Jung's Relationships on his Life and Work (2022-05-25 04:37)

The Wounded Jung: Effects of Jung's Relationships on his Life and Work

[1]Sonu Shamdasani Reviews The Wounded Jung: Effects of Jung’s Relationships on his Life and Work by Robert C. Smith.

The Wounded Jung carries an endorsement from Stanley Riukas, describing it as “simply indispensable for a truly existential understanding of Jung’s psychological theory.”

The cover blurb goes on to declare that the book is based on an “unprecedented number of primary sources, including archive research, his own interviews with many of Jung’s intimates, and personal correspondence with Jung himself.”

A reader expecting either is likely to be disappointed.

I did not find a single new archival document in this book, and it is curious that if he actually did conduct any interviews with “many of Jung’s intimates,” why none of them are cited.

Smith exchanged a few letters with Jung, shortly before the latter’s death, two of which are printed in the second volume of C. G. Jung Letters (1976).

Smith was then writing a thesis on Buber and Jung.

Jung’s letters pointed out Buber and Smith’s misunderstandings of his work.

The one new piece of information in this book is a paraphrase of an unpublished letter that Jung wrote to Smith in 1960—also critiquing Smith’s misunderstanding of his work.

Judging by this book, Jung was none too successful in this regard.

The Wounded Jung is a speculative psychoanalytically informed psychobiography of Jung.

Smith’s contention is that the key to an understanding of Jung’s life and work can be found in his childhood traumas.

Smith characterizes Jung’s work as “diffuse,” “convoluted,” “muddled,” and he claims that Jung frequently “misleads” his reader.

It is supposedly his childhood that provides the missing hermeneutic key.

Smith discusses and draws upon earlier work in this genre of the postmortem analysis of Jung via his childhood by George Atwood and Robert Stolorow, John Gedo, Peter Homans, Jeffrey Satinover, Harry Slochower, Anthony Storr and D. W. Winnicott.

Their diverging opinions as to whether it was Jung’s mother or his father who was at the bottom of it all provides the one element of comic relief.

There are several problems with this genre.

Elements from the historical record are woven into a narrative based on a psychodynamic model.

Psychoanalytic interpretation fills in the gaps of the historical record, and where it encounters obstacles, events and occurrences are simply resignified to fit into the pregiven frame, through a series of symbolic equivalences in which anything can stand in for anything else.

Thus, rather than illuminating anything to do with Jung and the historical foundations of his work, such studies serve merely to illustrate the monotony of their interpretive schemata, through which Jung’s scalp is paraded as a trophy for Klein, Kohut, Kernberg and company.

Thus, Smith reductively reads Jung’s psychology of religion, and Christianity in particu-

lar, as stemming from the projection of his own childhood traumas on to religious symbols (Yahweh 5 Freud 5 Father, etc.)

Though he does not deal with Jung's writings on Eastern religions, he strongly suspects that they had similar origins, thus revealing his own idee fixe.

Furthermore, all these works heavily rely on Jung's Memories, Dreams, Reflections (1963).

Smith seems to be unaware of the history of the publication of the text, as detailed by Alan Elms and myself (Elms, 1994; Shamdasani, 1995).

As I established, the text was by no means Jung's autobiography.

Jung's own statements were edited, cut, and reshaped by numerous editors and translators, and he complained that they had "auntified" him.

As a consequence, diagnosing Jung on the basis of this text becomes a recipe for disaster.

Smith has consulted a typescript of the draft translation of Memories in the Countway library of Medicine.

He states that apart from Freud, Jung does not discuss his relations with men in Memories.

If Smith had consulted the German edition of Memories, he would have come across tributes to Heinrich Zimmer, Albert Oeri, and Theodore Flournoy.

Furthermore, if he had read the Countway manuscript closely, he would also have found a chapter on William James and a tribute to James Jackson Putnam.

So much for his archival research.

The Wounded Jung is also marked by a failure to consult the available literature.

Smith informs us that the Jung estate has refused to authorize the publication of Jung's letters to Sabina Spielrein, which remain unpublished.

However, these were actually published in German in 1986 (Carotenuto, 1986)!

Then again—perhaps works such as Smith's should simply be marked "history lite. Sonu Shamdasani, Journal of the History of the Behavioral Sciences, Vol. 35(1), 68–70 Winter 1999

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Shamdasani, S. (1995). Memories, dreams, omissions. Spring: Journal of Archetype and Culture, 57.

Carotenuto, A. (1986). Tagebuch einer heimlichen Symmetrie: Sabina Spielrein zwischen Jung und Freud. Freiburg: Kore.

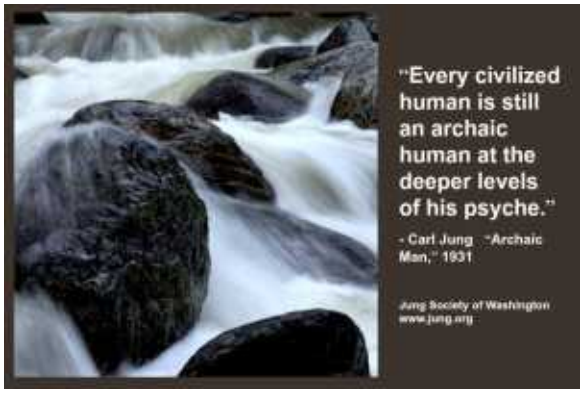
Reviewed by SONU SHAMDASANI, Wellcome Institute for the History of Medicine, 183

Euston Road, London NW1 ZBE, England.

1. https://onlinelibrary.wiley.com/doi/abs/10.1002/%28SICI%291520-6696%28199924%2935%3A1%3C1%3A%3AAID-JHBS1%3E3.0.CO%3B2-4

1.1.42 I should like to confine myself to this picture, and shall say nothing about the findings of anthropology. (2022-05-26 04:51)

I should like to confine myself to this picture, and shall say nothing about the findings of anthropology.


"Every civilized human is still an archaic human at the deeper levels of his psyche."
- Carl Jung, "Archaic Man," 1931
Jung Society of Washington
www.jung.org

[1]Civilization in Transition

With this sentence I have set limits to the subject to be covered in my lecture.

Unless I restricted myself to the psychic life of archaic man, I could hardly paint a sufficiently comprehensive picture of him in so small a space.

I should like to confine myself to this picture, and shall say nothing about the findings of anthropology.

When we speak of man in general, we do not have his anatomy, the shape of his skull, or the colour of his skin in mind, but mean rather his psychic world, his state of consciousness, and his mode of life.

Since all this belongs to the subject-matter of psychology, we shall be dealing here chiefly with the psychology of archaic man and with the primitive mentality.

Despite this limitation we shall find we have actually widened our theme, because it is not only primitive man whose psychology is archaic.

It is the psychology also of modern, civilized man, and not merely of individual "throw-backs" in modern society.

On the contrary, every civilized human being, however high his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous vestiges of earlier evolutionary stages going back even to the reptilian age, so the human psyche is a product of evolution which, when followed back to its origins, shows countless archaic traits. Carl Jung, CW 10. Para 105

1. https://smile.amazon.com/Civilization-Transition-Collected-Works-Jung/dp/0691097623/ref=sr_1_1?crid=2VR7GE11RFT1V&dchild=1&keywords=jung+vol+10&qid=1608832409&s

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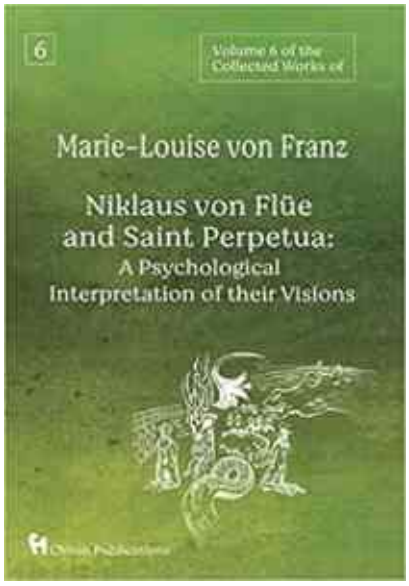
1.1.43 Chapter 2: The motif of children speaking while still in the womb appears in various primitive myths. (2022-05-27 04:24)

Chapter 2: The motif of children speaking while still in the womb appears in various primitive myths.

[1]Carl Jung Depth Psychology Facebook Group


6
Volume 6 of the Collected Works of
Marie-Louise von Franz
Niklaus von Flüe and Saint Perpetua:
A Psychological Interpretation of their Visions

[2]Marie-Louise von Franz: Niklaus Von Flüe And Saint Perpetua: A Psychological Interpretation of Their Visions

Chapter 2

The Prenatal Faces and the Baptismal Vision

16 The aforementioned Heiny am Grund reports1 that ((Brother Klaus told him that both while still in his mother’s womb and during his birth, Klaus saw a star in the sky which lit up the whole world and that since living in the Ranft, Klaus had, indeed, seen a star in the sky which so resembled the one he had seen while in the womb, he thought it was the same star.

This means, Klaus went on to explain, that everybody would say that he shone in the world like this star.

Brother Klaus also told Heiny am Grund that before his birth, while still in the womb, he had seen a large stone which he understood to be the stability and steadfastness of his own nature to which he must adhere and not allow himself to be distracted from.

While still in the womb, Klaus also saw the holy oil and, when he was born into this world, he recognised his mother and the midwife and he saw himself being carried to his baptism from the Ranft to Kerns so clearly that he never forgot it.

And he knew all of this at the time he was speaking as clearly as he’d known it when it

happened.

And at that time, Klaus also saw an old man at his baptism whom he did not recognize.

But he did, indeed, recognize the priest who was baptising him:’2

This statement of Brother Klaus’s is extraordinarily puzzling and presents us with a difficult problem: Either we are dealing with an utterly unique and incredible miracle of an embryo and a newborn baby being able to consciously recall its perceptions or this statement is false, which would contradict the otherwise well-known integrity and sober straightforwardness of the saint.

In Catholic literature, the veracity of this vision is, to some extent, both doubted and accepted3 without the authors being able to give, in my opinion, conclusive reasons for their standpoint.

Perhaps there is another explanation of how this strange statement came about, namely, that Brother Klaus had a dream about these prenatal occurrences and the events at his birth (examples of this do exist) and that he was so convinced as to the truth of his dream that he viewed its content as authentic information.

This would correspond to the fact that in mythology and in the history of religion, there are parallels4 of such prenatal psychic expressions of life of an embryo, an idea which seems to have an archetypal basis.

For biblical parallels, Jeremiah I:4-5 could be considered5

" ... Then the word of the Lord came unto me, saying: Before I formed thee in the belly I knew thee, and before thou earnest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations:’ Similarly, John the Baptist "recognised" Christ while still in the womb: He "leapt" inside the womb when his mother met the Virgin Mary. 6

The motif of children speaking while still in the womb appears in various primitive myths.

Such children always go on to become redeemers and heroic figures.7

Is Thus, like many other religious statements, Brother Klaus’s comment is also not to be taken concretely, but rather as being ”spiritually true:’8

It corresponds to an archetypal religious idea and symbolises, as the parallels show, his being chosen as a redeemer

and religious leader.

19 These symbols, which, according to Niklaus, he perceived while still within his mother’s womb and at his baptism are, in themselves, highly meaningful.

There are four: the three symbols made of inanimate matter which he saw while he was within the womb-the

star, the stone and the holy oil; then there is the fourth, which is the symbol of a human being-the figure of an unknown old man whom he saw shortly after his birth.

20 It has long been believed that the birth of an important person is announced by a star, for example the Star of Bethlehem.9

In many places, it was believed that the human soul was a star, either prior to birth or after death.10

In Egypt, for example, a star was used, among other things, to depict the Ba, the symbol of the self and of

preconscious and postmortal individuality.11

The postmortal "starification” of heroes is a widespread mythological motif. 12

In the allegorical tradition of the Church Fathers, stars were thought to represent ecclesiastical dignitaries "who by word and deed should shine on the world like stars:’ They are "afire with the heat of love and are rooted in heaven, in Christ, through their faith, love and hope" and "their influence upon the earth is through the comfort they give to the poor:’13

Or the stars are seen as the chosen Christians, 14 whereby Christ, too, is a star, the stella matutina, which

brings both light to the world 15 and an end to the night of sin.16

Finally, the Church also regarded stars as being the glorified bodies of the "resurrected;’17 which calls to mind the ancient Egyptian concept of the transfigured soul of the dead, of the Ba, which appears as a star.

The star is also a symbol of the alchemical Mercurius as the principium individuationis. 18

As such, it foretells of Brother Klaus’s own archetypal destiny and of the possibility of individuation, which

is why Brother Klaus’s own interpretation of the star referring to himself is apt.

21 The second symbol, the "large stone" or rock, is a part of Brother Klaus’s name, for "von Flue" actually means "of the rock:’ 19 The von Flue family’s coat of arms includes a depiction of a chamois (later an ibex) standing on a mountain or three rocks.20

Klaus interpreted the rock as being a sign of his steadfast and constant nature to which he should adhere and not allow himself to be distracted from. 21

The philosopher's stone of the alchemists was similarly reputed to be a symbol of the steadfast quality of the self.

The symbolic meaning of a stone is such a broad topic that I would like to mention only a few of the main points made in C.G. Jung's chapter "The Stone Symbolism" in The Visions of Zosimos. 22

Jung points out that the central symbol of alchemy, the lapis, was, in fact, thought of by the alchemists as symbolizing the "inner spiritual man;' that is the Anthropos pneumaticos, which the alchemists tried to release from matter as the natura abscondita.

Thus, the stone is, in fact, a god of the macrocosmos hidden in matter.

Every human being is the potential carrier, and even creator, of the stone. 23

The alchemical lap is actually an image of God, which, in its material state, compensates for the lofty spirituality of the Christ-image, which is too far removed from natural man.

Jung says, "In the image of Mercurius and the lapis the 'flesh' glorified itself in its own way; it would not

transform itself into spirit but, on the contrary, 'fixed' the spirit in stone 24

The lapis may therefore be understood as a symbol of the inner Christ, 25 of God in man .... Though the la pis is a parallel of Christ, it is not meant to replace him.

On the contrary, in the course of the centuries, the alchemists tended more and more to regard the lapis as the culmination of Christ's work of redemption ... [and] it came not from the conscious mind of the individual man, but from those border regions of the psyche that open out into the mystery of cosmic matter:'26

22 The symbol of the stone, or the image of its divine effect, is, in itself, much oldet than alchemy and can already be found, for example, in a belief of the Australian Aborigines who thought that

children's souls lived in a child-stone.27

But the idea of magical stones also existed in Europe. Oreste's madness was cured by means of a stone, and Zeus found respite from his lovesickness by sitting on the stone of Leukadia. 28

In ancient Germanic culture, hollowed-out stones were placed upon graves, and sacrifices were made there,

probably in the belief that the souls of the dead dwelt in the stones.29

Similarly, it was believed that little children came out of such stones. 30

These are the so-called "Bau tar stones."31

According to the beliefs of other Germanic tribes, the ancestral spirits of the tribe lived either in, or by, the hearth stone, the oldest known burial place, and it was believed that such hearth stones had been cast down to earth by God.32

23 In India, a young man will tread upon a stone in order to obtain firmness of character. 33

Brother Klaus, too, interpreted the stone as ref erring to the ”steadfast nature of his own being:’34

24 The motif of being born from a stone is widespread and can also be found in an Iroquois myth: There are two healers who are twin brothers: the one, "Maple-Shoot;’ is good and the other, "Flint;’ is evil.

In the Wichita tribe, the healer is called the "Great Southern Star:’ who, however, performs his healing work on earth as the "Flint Man:’ He has a son who is called ”Young Flint:’ Once their work is completed, they both return to the sky.

As Jung points out, in this Indian myth, as in medieval alchemy, the Saviour coincides with the

motif of the stone, the star and the "son:’ who is super omnia lumina (i.e., the light of all lights).35

Precisely, this same combination of archetypal motifs is found again in the prenatal visions of Brother

Klaus, a beautiful example of the relationship of archetypal motifs without any influence from consciousness.

25 In myths, a stone often means immortality, which is why heroes are often transformed into a stone in order to prevent the decay of their bodies. 36

In its most comprehensive sense, the lapis is a symbol of the saviour, of the Anthropos and of immortality.

Psychologically speaking, it represents the greater "inner man;’ or the self.

Thus, we can also interpret the stone in Brother Klaus’s vision as being the star that has come down to earth.

26 According to the alchemists, the alchemical lapis is not an ordinary stone, but is a "stone which has a spirit:’ It is identical to the all-healing substance (the medicina catholica or panacea) and thus to the various tinctures of alchemy, such as water, oil, and the elixir of life.

If seen in the light of alchemical amplification, the holy oil, which was the third symbol Brother Klaus saw while still in the womb, is, in fact, a variation of the same basic motif, or

rather, a further development of the same archetypal content.

Alchemical mercury was also seen as being an "oil" (oleum), i.e., an aqua unctuosa, and the Christian alchemists themselves often compared it to the Church's chrism. 37

The Church uses the holy oil in confirmations, ordinations, and in the sacrament of extreme unction. 38

Among other things, it was believed to be the "energized form" of the state of grace of the Holy Ghost (charisma). 39

It means "mana"40 and is a substance which bestows immortality-the fluid star, or stone, so to speak; or, in alchemical terms, it is "the soul of the stone"; and in this third new aspect, it comes, so to speak, even one step closer to the realm of the human soul.

Indeed, it is possible to see a certain development in the sequence of symbols: The star represents that which is "outermost" -the projected image of the self and "inner light" into the far-reaches of the cosmos; the stone is the star which has come down to earth-the tangible star; and the oil is, so to speak, its "hidden soul;', or, to put it in religious terms, it is a substance in which the Holy Ghost has become manifest.

Thus, the oil symbolizes a meaning which points towards the numinous presence of the divine, a presence which is sensed, for example, in the experience of synchronistic phenomena. 41

A meaning such as this would seem to suggest the existence of a spiritual, or inner, order, even in inorganic material objects.

All three symbols which the saint saw in his prenatal vision point towards his vocation to achieve individuation.

They also indicate what kind of divinity wants to be realized in the life of Brother Klaus-namely, it is the

alchemical lapis, an analogia christi, that wants to become manifest in him.

But, in addition to these three things that depict distinctly alchemical images, i.e., symbols of inanimate matter, there is a fourth that, as such, characteristically represents a marked contrast to the other images, namely, the appearance of the unknown old man at Klaus's baptism.

The fourth image leads us into a new area, 42 into life on this side, into the here and now, into the human realm.

Nevertheless, it is again unmistakably a symbol of the self.

Jung wrote to Blanke43 that this old man represents the archetype of the wise old man, i.e., of the spirit. In the Christian tradition, he would correspond to the antiquus dierum; in the Cabala, to the senex sanctissimus or caput album as well as to the antiquus dierum.

Here, however, he would be the personification of the granum salis, which the one who is being baptized receives from the Sapientia Dei within whom God Himself is present.

28 Thus, the unknown old man, the star, the stone, and the oil are, in fact, the child's silent godparents.

The same old man reappears quite often in Brother Klaus's visions and reveals further aspects of Brother Klaus's own divine nature.

29 The unknown old man who appears at the baptism of a child is a fairytale motif.

In the Grimm's fairytale "Ferdinand the Faithful and Ferdinand the Unfaithful:' it is said that there was once a father who was so poor that he couldn't find a godfather for his little son, so he asked an unknown poor old man to be godfather.

The old man appears in the church and baptizes the boy "Ferdinand the Faithful:'

He gives him a key and tells him that when he is fourteen years old, the boy will find a castle on a heath to which the key fits and, once inside, he will find his godfather's gift.

This is, in fact, a white horse. Later, this white horse turns out to be a talking horse that accompanies and advises the boy throughout all his heroic deeds.

Finally, he chases the horse three times round in a circle, after which the horse turns into a handsome prince. In some variations, 44

however, it is said that this horse is really God Himself;45 while in others, the horse is identical to the old man who appeared at the baptism. 46

I mention this fairytale here because this motif of the horse is again important in a later vision of Brother Klaus's and because, during puberty, Brother Klaus did not find a castle, but a "magical tower:' Marie-Louise von Franz, Niklaus von Flue and Saint Perpetua, Page 13-22

1. https://www.facebook.com/groups/56536297291/

2. https://smile.amazon.com/Collected-Works-Marie-Louise-Franz-Interpretation/dp/1685030300/ref=sr_1_2?crid=2O4DRGDOSBS2O&keywords=marie+louise+von+franz+collected

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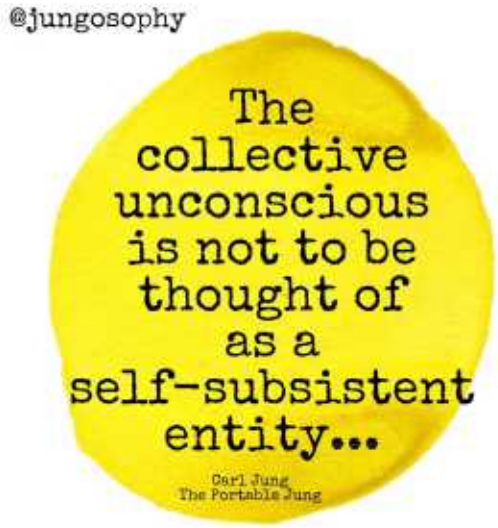
1.1.44 Carl Jung: Like all archetypes, the self has a paradoxical, antinomial character. (2022-05-28 04:54)

Carl Jung: Like all archetypes, the self has a paradoxical, antinomial character.

[1]Carl Jung Depth Psychology Facebook Group



[2]Aion

Just as the circle is contrasted with the square, so the quaternity is contrasted with the 3 +1 motif, and the positive, beautiful, good, admirable, and lovable human figure with a daemonic, misbegotten creature who is negative, ugly, evil, despicable and an object of fear.

Like all archetypes, the self has a paradoxical, antinomial character.

It is male and female, old man and child, powerful and helpless, large and small.

The self is a true "complexio oppositorum," though this does not mean that it is anything like as contradictory in itself.

It is quite possible that the seeming paradox is nothing but a reflection of the enantiodromian changes of the conscious attitude which can have a favourable or an unfavourable effect on the whole.

The same is true of the unconscious in general, for its frightening figures may be called forth by the fear which the conscious mind has of the unconscious.

The importance of consciousness should not be underrated; hence it is advisable to relate the contradictory manifestations of the unconscious causally to the conscious attitude, at least in some degree.

But consciousness should not be overrated either, for experience provides too many incontrovertible proofs of the autonomy of unconscious compensatory processes for us to seek the origin of these antinomies only in the conscious mind.

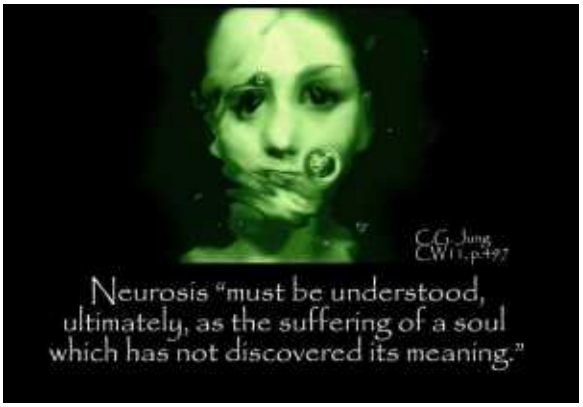
Between the conscious and the unconscious there is a kind of "uncertainty relationship," because the observer is inseparable from the observed and always disturbs it by the act of observation.

In other words, exact observation of the unconscious prejudices observation of the conscious and vice versa. Carl Jung, CW 9ii, Para 355

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?crid=18HW725WR045S&dchild=1&keywords=carl+jung+aion&qid=16079433

1.1.45 With this realization the doctor sets foot on territory which he enters with the greatest caution. (2022-05-29 07:07)

With this realization the doctor sets foot on territory which he enters with the greatest caution.


C.G. Jung
CW11, p497
Neurosis "must be understood,
ultimately, as the suffering of a soul
which has not discovered its meaning."

[1]Psychology and Religion

Ordinary reasonableness, sound human judgment, science as a compendium of common sense, these certainly help us over
a good part of the road, but they never take us beyond the frontiers of life's most commonplace realities, beyond the merely
average and normal.

They afford no answer to the question of psychic suffering and its profound significance.

A psychoneurosis must be understood, ultimately, as the suffering of a soul which has not discovered its meaning.

But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility.

With this realization the doctor sets foot on territory which he enters with the greatest caution.

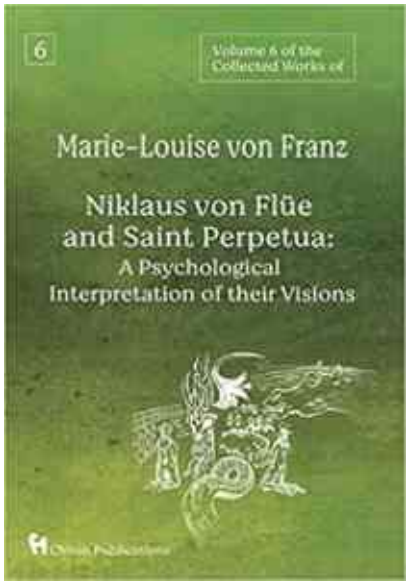
He is now confronted with the necessity of conveying to his patient the healing fiction, the meaning that quickens—for it is this that the sick person longs for, over and above everything that reason and science can give him.

He is looking for something that will take possession of him and give meaning and form, to the confusion of his neurotic soul. Carl Jung, CW 11, Para 597-598

1. https://smile.amazon.com/Psychology-Religion-Terry-Lectures-Gustav/dp/0300001371/ref=sr_1_1?crid=2969RN54XCHUI&dchild=1&keywords=jung+and+religion&qid=160811331

1.1.46 Chapter 4: The Time of Depression and Temptation (2022-05-30 04:05)

Chapter 4: The Time of Depression and Temptation


6
Volume 6 of the Collected Works of
Marie-Louise von Franz
Niklaus von Flüe and Saint Perpetua:
A Psychological Interpretation of their Visions

[1]Marie-Louise von Franz: Niklaus Von Flüe And Saint Perpetua: A Psychological Interpretation of Their Visions

Chapter 4

The Time of Depression and Temptation

36 Unfortunately, the information which has been handed down about events in the development of Brother Klaus’s inner life cannot be put into chronological order, which is why I have had to order them according to the likelihood of their inner occurrence.

The period of his married life until the moment of his "cutting off;’ as he called it,

i.e., until he made his decision to live the life of a hermit, is distinguished by two types of visions: The first type mirrors a heavy conflict which finds its resolution in his decision to "cut off’; the second type is the big visions which seem to be an answer to Klaus’s own questions on faith and to those of his time.

The experiences lie had which reflect more his personal conflicts shall be considered

first.

Around 1460, Brother Klaus said of his depressive states: "God submitted me to a terrible temptation which tormented me day and night, which made my heart so terribly heavy that even the company of my dear wife and children was tiresome to me:’1

37 During this period of his life, Klaus was tempted by the devil on various occasions.

In the parish register of Sachseln, Erni Rorer reports2 that Brother Klaus told him how the devil made him suffer greatly every day, but how the Virgin Mary always comforted him.

In Klaus’s search for his "true self;’3 "the devil caused him great misfortune, especially on one occasion when he wanted to go to Melchtal to cut down thorn bushes in the meadow and the devil cast

him down a slope with such force that he was badly hurt and fainted when he was picked up:’4

38 Klaus told Reverend Oswald Yassner5 that "it seemed that the devil appeared to him as a richly dressed nobleman mounted on a beautiful horse and, after a long discourse, advised Klaus to give up his pious attitude which would not help him to win eternal life, but rather he (Klaus) should live as other people do:’6

39 In one of Brother Klaus’s major visions, three noblemen appear to him in whom he later recognized the Holy Trinity.

And, on another occasion, a noble traveller appears to him wearing a bearskin of shining gold, a figure that Brother Klaus believes to represent Christianity.

Thus, it is only the content of what the nobleman says which makes Brother Klaus think, in this instance, it is the devil.

But if, for a moment, one disregards this classification within the confines of dogma and views it instead from a

psychological standpoint, a nobleman means nothing other than, indeed, a noble man, and, as such, he symbolizes, presumably, the noble aspect of Brother Klaus’s own being, his own inner, noble, and distinguished personality.

It is interesting to see the great extent to which this inner figure was realized in Niklaus von Flue’s life for,

aside from his inner development, he was, in fact, elevated to the level of the nobility in his outer life and was later often visited by aristocrats, princes and bishops who asked his advice as if he were one of them.

And Ulrich, a nobleman from Memmingen in Swabia, even settled in the Ranft and built his hut beside Brother Klaus’s own place of refuge, in the place known as "Mosli:’

40 Paradoxically, precisely this nobleman advises Brother Klaus "to live as other people

do, for he will not win eternal life if he continues on in this way:’

Perhaps Niklaus von Flue consciously strove both too hard and too one-sidedly to achieve the pious goals he had set for himself, i.e., he was too intent upon the realization of his own ideas, and precisely because of this, he lost contact with the natural nobility of his own being.

The somewhat cramped piousness that typified this period of his life was probably not in tune with the

unconscious.

By contrast, the rider and his horse mirror those who are in contact with the animal side of their nature in the right way.7

In the canton of Uri, it is still considered to be a ((sacrilege" to ’(not do as others do:’8

The desire to be something special challenges the divine powers of both good and evil, which then most often stomp on any such plans.

It is precisely this nobleman who stands out from the mass who unexpectedly advises Klaus to adapt.

So apparently, precisely in this area of trusting in his special destiny, Klaus should not strive to be special according to the dictates of his ego.

Rather, he should remain humble so that the Self can unfold according to its own natural law.

41 While in other circumstances, Klaus correctly interpreted his visions with a rare instinctual certainty, in this depressed period of his life, it would seem he felt confused.

This explains his negative interpretation of the nobleman, that is, of being the devil himself.

42 Another vision from this period shows the same conflict even more clearly.

Welti von Flue reports9 that, among other things, Klaus had once told him that ”Shortly after he had begun his life in retreat, he went to the meadow in Melche to cut the grass and, on the way, he prayed to God, asking for the grace to live a pious life.

At that moment, a cloud in the sky spoke to him and told him to submit to the will of God.

It said he was a foolish man and should be willing to submit to what God wanted of him:’

43 At first, this vision seems to be contradictory, for Klaus asks God for the grace to live a pious life and God scolds him and calls him a foolish man who should finally submit himself to doing God’s will!

Perhaps Klaus’s conscious idea of what a pious life was not what God wanted of him.10

44 In mythology, clouds can appear to encompass archetypal contents coming from the unconscious. Zeus and Hera unite in a cloud, and, in Revelations, the Son of Man arrives on a cloud.

The Virgin Mary was thought of as being "a cloud, a provider of shade and coolness:’ and, at the same time, clouds and fog are said to be the products of the devil, who sends out "the fog of the unconscious"

from the north.11

Clouds, so to speak, represent potential12-they symbolise an archetype in its relatively undefined state upon which

consciousness cannot yet find its bearings.

It was only much later that God revealed His "terrifying" face to St. Niklaus-in his current state, he would not have been able to have borne it.

But in this vision of the cloud, God indicates that what Klaus imagines to be God does not altogether correspond to the reality of God13 in his unconscious soul.

This is the same tragic situation we find ourselves in when we channel all our conscious efforts into doing the right thing, only to be constantly reprimanded by the unconscious for being on the wrong track.

Although we mean well, we are unable to get the message and cannot understand the intention of the unconscious.

It is only after Klaus has a further vision that he is shown how his inner developmental process can take a step forward in the direction of a dramatic denouement, to understand more clearly what his unconscious destiny is aiming at. Marie Louise von Franz, The Visions of Niklaus von Flue, Page 27-31

1. https://smile.amazon.com/Collected-Works-Marie-Louise-Franz-Interpretation/dp/1685030300/ref=sr_1_3?crid=98WR9QWCBFTC&keywords=marie+louise+von+franz+collected+

1.1.47 The world comes into being when man discovers it. (2022-05-31 05:45)

The world comes into being when man discovers it.

[1]Carl Jung Depth Psychology Facebook Group

The world comes into being when man discovers it...

Carl Jung CW 5

It is evident that by this is meant not a physical, but a psychological cosmogony.

The world comes into being when man discovers it.

But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness.

What drives him towards this discovery is conceived by Freud as the "incest barrier."

The incest prohibition blocks the infantile longing for the mother and forces the libido along the path of life’s biological aim.

The libido, driven back from the mother by the incest prohibition, seeks a sexual object in place of the forbidden mother.

Here the terms "incest prohibition," "mother," etc. are used metaphorically, and it is in this sense that we have to interpret Freud’s paradoxical dictum: "To begin with we knew none but sexual objects."

This statement is not much more than a sexual allegory, as when one speaks of male and female electrical connections, screws, etc.

All it does is to read the partial truths of the adult into infantile conditions which are totally different.

Freud’s view is incorrect if we take it literally, for it would be truer to say that at a still earlier stage we knew nothing but nourishing breasts.

The fact that the infant finds pleasure in sucking does not prove that it is a sexual pleasure, for pleasure can have many different sources.

Presumably the caterpillar finds quite as much pleasure in eating, even though caterpillars possess no sexual function whatever and the food instinct is something quite different from the sex instinct, quite unconcerned about what a later sexual stage may make of these earlier activities.

Kissing, for instance, derives far ore from the act of nutrition than from sexuality.

Moreover the so-called "incest barrier" is an exceedingly doubtful hypothesis (admirable as it is for describing certain neurotic conditions), because it is a product of culture which nobody invented and which grew up naturally on the basis of complex biological necessities connected with the development of "marriage classes."

The main purpose of these is not to prevent incest but to meet the social danger of en-

dogamy by instituting the "cross-cousin marriage."

The typical marriage with the daughter of the maternal uncle is actually implemented by the same libido which could equally well possess the mother or the sister.

So it is not a question of avoiding incest, for which incidentally there are plenty of opportunities in the frequent fits of promiscuity to which primitives are prone, but of the social necessity of spreading the family organization throughout the whole tribe. Carl Jung, CW 5, Para 652

1. https://www.facebook.com/groups/56536297291/

2. https://smile.amazon.com/Symbols-Transformation-Collected-Works-Vol-5/dp/0691018154/ref=sr_1_1?crid=1GAOD7WA0FJA0&dchild=1&keywords=jung+vol+5&qid=1608374826&sp

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